

HISTORY
OF
MISSOURI BAPTISTS

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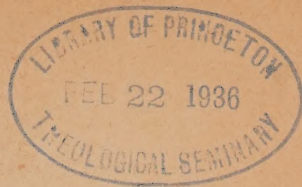
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R. S. DOUGLASS



HISTORY OF MISSOURI BAPTISTS

PUBLISHED BY THE EXECUTIVE BOARD OF THE
MISSOURI BAPTIST GENERAL ASSOCIATION

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R. S. DOUGLASS

1934

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Executive Board of the
Missouri Baptist General Association

DEDICATION

This book is dedicated by the author to the memory of Joseph Cowgill Maple, scholar, historian, pastor, leader, friend, in grateful recognition, not only of the great place which he occupies in our history but also of the fact that his friendly interest led the author to an interest in the marvelous history of our forefathers.

INTRODUCTION

I FEEL and express appreciation for the very great honor of writing this brief introduction to the Centennial Volume now being printed and so soon to be ready for distribution to the Baptists of Missouri.

Missouri Baptists

With every other Missouri Baptist, I am deeply grateful to God for His blessings so bountifully bestowed during the years, the story of which is told in the Centennial Volume. In writing the story—and it is intended to be the story of our beginnings and progress throughout the years—the author had to begin with Missouri Baptists in the year 1796. We seem to start with an individual, soon we are thinking in terms of families, and then by 1806, 1807, and 1809, we are thinking in terms of churches. A few years later we find the Baptists thinking in terms of district associations (1816 and 1817), and still later (1834) in terms of a state society or convention.

It is clearly indicated that the churches of that day were peculiarly democratic and independent—possibly too independent and not enough cooperative. 'Because of this independence and democratic spirit, the number of Baptist churches multiplied rather rapidly. Many of them had few members, but as always quality counts for more than numbers. By the time the author is ready to begin the history of the Missouri Baptist General Association, there were not less than five hundred of these Baptist churches, located along the eastern border of the state and in the central section. The membership at that time is estimated to be about five thousand.

Our Organizations

Our organizations are beautifully simple. A child believing in Jesus can join—a veteran can join, but only with the faith of a little child. It has always been the custom of the churches to vote in and vote out their members. The vote of a little child or of a veteran is of equal weight in

the count. Exceptions to this rule have been few and far between with Baptist churches in Missouri.

Only two Scriptural officers are essential in the organization of a Baptist church, the pastor and the deacons, but for convenience and efficiency, we have usually a clerk and a treasurer. It has also been the custom in latter years for some of the churches to elect the officers of the departments of the church life, as the Sunday School, the Baptist Training Union, and the Women's Work. Committees and boards have been multiplied in some of our churches, but no fixed custom has been followed.

The author has in a very striking way told the story of Baptist cooperation and Baptist non-cooperation throughout the years. Alas, we are still far from the goal of perfection. The cooperative spirit has varied in a rather remarkable way. It is safe to say that we have in this Centennial Year a greater cooperation by the churches than at any time in all of our one hundred years and more of history. Evidently this year the statistical secretary will receive a greater percentage of "church letters" than in any year of the past.

The author of the Centennial Volume was requested to tell the story of the Missouri Baptist General Association. It would have been easy for him to have given us simply a volume of biographical sketches. God has given us many great and good men and women, the story of whose lives is well worth telling over and over again. He could easily have taken up the full space of the volume to tell the story of the individual churches. What a story that would have been! Interesting and thrilling beyond that of any novel! But the author was requested to tell the story of the Missouri Baptist General Association. This he has done in a most remarkable fashion. Naturally the story of the association called for much that was essentially personal, and as the association is made up of the messengers from the churches, the church life must be the major theme throughout the book.

A Baptist history calls for more than the story of individuals and of churches. Baptist polity and history provides for plans and programs, for objectives and goals, for organizations and institutions. Here is where our cooperative spirit looms big. It is almost true that education in America began with the Baptists. It is true that the battle

for religious liberty was fought by the Baptists as by no other people. Schools and colleges have a large place in our history. A trained ministry was very early the goal of the Baptists. Evangelism required agencies and agents to meet the demands made at home and abroad. Baptists may not have been the first to recognize the place and possible service of women in Kingdom affairs, but once the door was opened, our Baptist women forged to the front with amazing rapidity. We can say truthfully that no people saw more clearly the possibilities of utilizing the young people of our churches than did the Baptists. Excuse what seems to be boasting, but the present set-up of training of church membership by the Sunday School Board of the Southern Baptist Convention is not equaled by any organization the world over. Baptists early in their history recognized the humanitarian spirit of Jesus and tried to organize their affairs to meet every possible human need. Missouri Baptists are thankful for our three philanthropic institutions which care in such a beautiful way for the children, for the sick and for the aged—namely, the Missouri Baptist Orphans Home, the Missouri Baptist Hospital, and the Missouri Home for Aged Baptists.

The Centennial Volume

In the report of the Executive Board submitted to the association, October, 1930, the suggestion is made that the board begin the formulation of plans as soon as possible for a fitting observance of the life of the Missouri Baptist General Association. The board asked the privilege of appointing a special committee, and further states that "it might be that such a committee would arrange for the preparation of an authentic and complete history of the work of the Missouri Baptist General Association during these one hundred years."

In the report of the board for 1931, I quote the following: "In accordance with the instructions given us by you last year our Board asked Bretheren S. E. Ewing and H. E. Truex of St. Louis and Frank Tripp of St. Joseph to act as a committee to bring to the Board at its semi-annual meeting this year definite recommendations concerning ways and means that would look toward a fitting celebration of the centennial of our General Association in 1934." In the report of this committee under date of October, 1931, the committee heartily endorsed the publication of a Cen-

ennial Volume. The committee in conference with the general superintendent of missions, the moderator, and others, requested that Dean R. S. Douglass of the Southeast Missouri State Teachers College, Cape Girardeau, prepare the history,

We acknowledge the services rendered by the Western Baptist Publishing Company, Kansas City, in the publication of the Centennial Volume. The manuscript as well as the mechanical work will all pass under the critical eye of the junior editor of *The Word and Way*, Mr. Joseph E. Brown, the son of Dr. S. M. Brown, so well known by all Missouri Baptists. Mr. Brown has extended every possible courtesy to the author of the Centennial Volume and to the committee charged with its publication. The Western Baptist Publishing Company was awarded the contract primarily because its bid was the lowest of the several bids submitted, but the committee was well aware of the value of the sympathetic service of Mr. Brown and wish to express their very sincere appreciation for the many helpful suggestions in the preparation and printing of the Centennial Volume.

The Author

R. S. Douglass was born and reared on a farm in southeast Missouri. He attended the country school in his own community and then pursued his course of training further in college and university. As a young man he taught in rural schools and soon came to be recognized as a leader among his fellows. After very successful work in the Missouri public school system, he was elected professor of history in Southeast Missouri State Teachers College, Cape Girardeau, in which position he served for many years. For some time prior to his giving up his work in this institution in 1933, he was dean of the faculty.

Brother Douglass was converted when a lad and joined the Baptist Church in his home community. From the first he was recognized as a leader in his own church and stood out as a young man of exemplary character. When he moved to Cape Girardeau, he united with the First Baptist Church and at once entered into active leadership in the local and denominational work in that section. He served as deacon and chairman of the Board of Deacons for many years. In 1916, Professor Douglass was elected moderator of the Cape Girardeau Association; in 1921 he was elected

to membership on the Executive Board of the Missouri Baptist General Association; in 1930 he was elected assistant moderator of the Missouri Baptist General Association, and is still serving in all of these important positions. During the years he has served on numerous committees, and has been active in directing work among the laymen and brotherhoods throughout the state. In July, 1934, Professor Douglass was elected secretary of the Stewardship and Brotherhood work for the state and entered upon his duties in this office September 1, 1934. His intimate acquaintance, therefore, with the Baptist work of our state, together with his trained logical mind and clear insight into the development of Baptist history in Missouri, eminently qualified him for the "labor of love" in writing the Centennial Volume. He accepted the task reluctantly, but once the committee gained his consent, he gave himself to the work in a most sacrificial manner. For the most part it had to be written at times "over and above," time snatched from other most pressing duties. Many miles were traveled in securing data for the Centennial Volume. Correspondence that required time and energy had to be carried on. The Baptist Historical Library at William Jewell College was placed at the disposal of Mr. Douglass, and for days and nights he lived with manuscripts, minutes, biographical sketches and books of history in preparation for the writing of this volume.

Brother Douglass' only charge is that it be graciously and sympathetically received by the Baptists of Missouri. This labor of love will be accepted with deep appreciation and most sincere thanks for the generous way in which he has given of his time, energy and talents in the preparation and writing of this Centennial Volume.

The book is to be sold for practically the cost of printing, plus a small sum for the expenses of gathering and assembling the material.

S. E. EWING,
Secretary Centennial Committee.

September 26, 1934.

FOREWORD

The appearance of a new volume of history calls for some explanation of the purpose in preparing it and the conditions which called it forth. It was felt by Missouri Baptists that the completion of the first century of organized work in Missouri required the preparation and publication of a new volume. Duncan's great History of Missouri Baptists was published in 1882, more than a half century ago, and Dr. Yeaman's History of the General Association was printed in 1889, forty-five years ago. Much has happened since these books were written, and accordingly, the Executive Board resolved that a part of the centennial celebration, in 1934, should be the presentation of a volume of history and this resolution was endorsed by the General Association. When the matter of preparing this volume of history was considered, all minds in the state turned instinctively to the man who for half a century and more has been closely identified with the work of Missouri Baptists, has held important positions, has known the great figures of our history, whose equipment as a scholar and writer fitted him most admirably for the preparation of this volume, Dr. J. C. Armstrong, of William Jewell College. Accordingly, effort was made to get Dr. Armstrong to do this important piece of work. However, the burdens of advancing years and of declining health, together with his duties as librarian, forced Dr. Armstrong, to the great regret of his friends, to decline this service.

The committee then asked the present writer to undertake this work, and feeling as he did his own limitations, limitations imposed by his lack of long connection with the work of the General Association, and of time, it was with the greatest hesitation that he finally agreed to undertake to prepare this volume.

At first it was the idea of the committee and the author that the volume should be a comprehensive history of the work of Missouri Baptists, going into every part of the state, into every association and church and gathering up the facts of its history at first hand. However, it was soon found that desirable as this procedure was, it was not possible to carry it out. Certain limitations made such a vol-

ume impossible. One was its cost. The cost of gathering the material and the cost of publishing it were both greatly increased by increasing the size of the volume, and certainly little hope could be had of writing a comprehensive history that did not cover a thousand pages at the least. Another limitation was apparent. It was agreed that the volume should be ready for the centennial celebration, in 1934, and the author had two years in which to gather material and prepare the volume, and one of these years was given to the exacting duties imposed by the Dean's office in a college. The result was that only about a year was available for anything like full work on the history.

Anyone with the slightest experience in gathering historical material knows that such a short time is entirely inadequate to reach all parts of the state at first hand to say nothing of the time involved in actual composition and construction of the volume.

These limitations seemed to present an insuperable obstacle to the preparation of the volume of history at first contemplated, and with great reluctance those who were charged with responsibility for the volume decided that they must limit it in size to a much less ambitious book than had been contemplated. The difficulties of this procedure are many and apparent. The writer is fully aware that to do justice to the many deeds of noble men and women who have helped to make our history, to preserve the records of the early day, churches, and associations, and to give an adequate and comprehensive picture of the work of Missouri Baptists is a matter greatly to be desired and yet impossible to be performed under the conditions; and so he asks indulgence of the reader who finds that the names and lives of many worthy individuals have been omitted, that the records of many organizations are not given. For these gaps and omissions he craves the kind indulgence of all those who are disappointed by their failure to find the material for which they seek. Doubtless there are other difficulties. Some mistakes and misstatements have doubtless occurred. For these the writer is solely responsible and no blame should be attached to the Committee of Publication which was charged with the responsibility of bringing the volume to the public.

It was hoped to write this history solely from original sources, and as far as has been possible, considering the limitations of cost and of time, the original minutes of

churches and associations have been used. However, to examine all of these and to collect information regarding those churches and associations whose minutes have been destroyed would require many years. R. S. Duncan took thirty years in the collection of the material and its arrangement for his history of Missouri Baptists, and the two years which I had for this work was found to be wholly inadequate, and accordingly I have had to use other material for which acknowledgement is hereby made to the authors whose books have been consulted. They are, first of all: Duncan's great History of Missouri Baptists, a monumental work upon which its distinguished author put much time and effort during a period of thirty years. Yeaman's History of the Missouri Baptist General Association. Dr. Yeaman was thoroughly familiar at first hand with the work of the General Association. He was connected with it as a member, as moderator of the association, as president of its executive board, and secretary of the executive board, and so came to have a close personal knowledge of the association. His work is invaluable. Brown, "The School of Experience." This is a recent volume by the famous editor of The Word and Way, Rev. S. M. Brown, and tells the story of half a century's connection with Missouri Baptists, much of which he helped to make. Maple, "The Memoir of W. Pope Yeaman." Patrick, "The History of Salt River Association." Largen, "Shoal Creek Association." Martin, "Blue River Association." Maple and Rider, "Missouri Biography."

In addition to these, the memorial volume issued after the semicentennial volume at Marshall in 1884, and the volume about Bethel Church issued after the meeting at Bethel Meeting House grounds in 1906, and T. H. Jenkins' "History of Old Bethel" have been found to be very helpful.

Free use has been made, also, of the material found in the files of the Western Watchman, the Central Baptist, the Christian Repository, and the Word and Way.

The author makes special acknowledgement of his debt to Duncan's History of Missouri Baptists.

As I think over this material I am more impressed than ever before that Missouri Baptists need to provide money so that the valuable papers and minutes now in possession of the Missouri Baptist Historical Society may be bound, thus preserving them and making them usable.

Some idea of the plan of the volume should be given. In each period some of the outstanding facts are given regarding the general work in the state, and some account is given of the associations organized in the period considered. It is to be remembered that no attempt is made to complete accounts of any of the associations. For the most part all that could be attempted was some facts about the origin and present conditions of each association.

The author feels sorely the omission of material regarding the life and work of many worthy men. It was his wish to pay proper tribute to every one of the great host of men and women who have labored faithfully in the cause in Missouri, even though they were not conspicuous and labored in the smaller spheres. However it is clearly impossible to do this. No complete biography is attempted of any of our leaders. Short statements are made of some of those most prominent in the work, and of the lives and work of many and all that could be done was to refer the interested reader to the volumes of Missouri Baptist Biography.

Acknowledgement is due to a great many people who have rendered assistance of various kinds in the preparation of this volume. A little group of the leaders of our work in Missouri who have great interest in our history and the records of our accomplishment is primarily responsible that the work has been done at all. The enthusiasm and interest of Dr. E. Godbold, General Superintendent, has never waned or wavered. Dr. S. E. Ewing, of St. Louis, Joseph E. Brown of The Word and Way, Dr. H. E. Truex, of St. Louis, all of them peculiarly interested in our work and fitted by experience and training to supervise the writing of our history, have given freely of their time and of their counsel, and to all of them the author is indebted greatly. No one of them is responsible in any degree for the omissions and mistakes in the volume. The limitation of time was so exacting as to make it impossible for this group to have opportunity to criticize the manuscript before its publication. Their friendly interest and sympathy have meant much, but none of them had opportunity to revise the work and correct its many errors.

A number of others have helped greatly by friendly counsel and by lending or giving historic material for use in the volume. Special acknowledgement is due to Dr. J. C.

Armstrong, Librarian of William Jewell College for aid in using the material in that library and for advice and counsel, and to Dr. H. I. Hester of William Jewell College and Custodian of the Missouri Baptist Historical Society for permission to use freely the files of that Society and for many courtesies shown.

J. C. Mackey of Clarksville; Rev. F. M. Baker of Fee Fee Church, Pattonville; Rev. A. A. Dulaney of Carthage; Rev. Paul Weber and D. W. Tudor of Jefferson City; Rev. J. N. Wynn of Wright City; Rev. Frank Q. Crockett of Farmington, and Rev. Adolph Vollmer of Shelbina have all given or lent valuable historic material for use in the volume and acknowledgement is hereby made of the author's obligation to them.

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PERIOD I

Early Times to 1834

CHAPTER I

Conditions in the Territory Before 1796

TO UNDERSTAND the development of Baptist churches in Missouri it is necessary to consider the conditions which obtained here at the time this territory, now Missouri, was settled. Originally the entire territory west of the Mississippi was Indian country. The Osages, the greatest and most terrible of the tribes of the Mississippi Valley, whose headquarters were along the Missouri and Osage rivers, claimed all the territory south of the Missouri to the Arkansas as their hunting grounds. They opposed any trespassing on their territory whether by white settlers or other Indian tribes. It was not possible for them to prevent entirely all occupation of this territory. Some Peorias, Delawares, Shawnees, and Cherokees got footholds in these lands. North of the Missouri, Sacs and Foxes, Omahas, Missouri, and other tribes controlled the territory.

When white men first visited this territory these Indians were just taking the first steps in the process of emerging from the state of pure savagery, and were beginning to practice a rude form of agriculture. Their principal means of subsistence was derived from hunting and fishing, but they did cultivate, in the most primitive way, Indian corn, the squash, the pumpkin, and the potato.

The presence of these Indians greatly affected the lives of the first settlers in Missouri. They were a constant source of danger. Many of the new settlements suffered from Indian attacks, many settlers were killed and for many years defense against possible Indian raids was a constant problem. Too, life was affected in other ways. The settlers learned many valuable lessons from the Indian. His knowledge of woodcraft was invaluable to the white men. Two of his inventions were adopted by the settlers as superior for their purposes to anything possessed by them. These were the birch bark canoe and the moccasin of deerskin. Indian trade was very valuable. The skill of the Indian in hunting and trapping gave them great stores of furs and their ignorance, at first, of values, and their childish de-

sires for many of the trinkets of the white men made it possible for the trader with them to derive enormous profits from this trade. It was to such a country peopled and claimed by these Indian savages and dominated by them that the first settlers came. Their lives were determined in considerable part by these, the first inhabitants of the land.

It is not possible to determine who was the first man of the white race to set foot on the soil of this state. In all probability it was Hernando DeSoto. Louis Houck, the great historian of Missouri, was convinced that DeSoto entered the state on his exploring expedition in 1541; and, that on the great mound near New Madrid, DeSoto and the priests in his company celebrated the first Christian service west of the great river. However the truth may be, we know that the visit of DeSoto, if indeed he came to the state, bore no fruit except in the added antagonism of the Indians of the valley to white people, caused by DeSoto's cruelty and his attempts to enslave the Indians. For more than a century longer this territory was to be wholly neglected.

Marquette and Joliet passed down the great river on their expedition as did La Salle, and all of them probably landed on Missouri soil. In 1681, La Salle having reached for the first time the mouth of the river, took possession of all the territory which it drained for France and named it Louisiana in honor of the French king. Louisiana then embraced all the vast territory from the Alleghanies to the Rockies and from the Height of Land, near the Lakes, to the Gulf. La Salle, who was probably the first man of any race to see the possibilities of America, strove with all his power to settle and hold the Mississippi valley for France. He planted settlements east of the river, and had it not been for the apathy and neglect of the French government, resulting in his own untimely death, it is possible that France and not England might have come to hold the great central lands of America. Due in part to the impact of his ideas and personality an effort was made to settle Louisiana this side the river, and, in 1735, the first French settlement was planted at Ste. Genevieve. St. Louis, St. Charles, New Madrid and Cape Girardeau followed in the order named, Cape Girardeau being settled in 1793. These five settlements became the centers of five governmental districts

and St. Louis became the seat of the Lieutenant Governor who ruled Upper Louisiana.

It is probable that the two settlements planted under French rule, Ste. Genevieve and St. Louis contained practically all the white settlers within the state until Spain came to own the territory. In 1762, during the Seven Years War, the French seeing the inevitable loss of their American territories and desiring to keep some of it from England as well as to recompense in part its ally, Spain, by the secret treaty of San Ildefonso, ceded all of Louisiana west of the river to Spain. The definitive treaty of peace which closed the war in 1763 transferred the French possessions in Canada and east of the river to England, thus ending for the time French control in North America.

During the Spanish period, which lasted till 1800, the population of Louisiana grew rapidly. The new settlers were French, coming directly from France, French Canadians, or were English speaking people from one or another of the early colonies. Few Spanish families found their way into Upper Louisiana. The Spanish were not much interested in the colonization and development of the new lands. They hoped to profit from the discovery of precious metals in Louisiana as they had profited in Mexico and South America. During this period the most important towns founded were St. Charles, New Madrid, and Cape Girardeau in the order named.

So little did the Spanish enter into their new lands that most of the administrative officials under the Spanish rule were French. This is true of the Lieutenant Governors who ruled in St. Louis and of the commandants who represented the authority of the Spanish crown in the various towns.

In 1800, Napoleon Bonaparte, then First Consul and master of the French republic, required the Spanish king, who was subservient to him, to re-transfer Louisiana to France. In return the First Consul conceded that the little Italian duchy of Tuscany should receive its ruler from among the Spanish Bourbon kinsmen of the Spanish sovereign. This transfer was made by the secret treaty of Fontainebleau and did not become known to the world for more than a year. The knowledge that the United States had acquired the ambitious and powerful head of the French republic as a neighbor, instead of the feeble ruler of Spain, created con-

sternation in the government at Washington. President Jefferson said when the report of this secret treaty came to him, "that on the day when the transfer was consummated, the United States must marry themselves to the navy of England." Coming from Mr. Jefferson, who was a friend of France and an enemy to England, this statement evidences the disquietude evoked by this change of ownership of Louisiana. This fear of France as a neighbor coupled with the difficulties which had already arisen with Spain over the navigation of the Mississippi resulted in the purchase by the United States of Louisiana. This was negotiated in 1803 and the transfer of Upper Louisiana from Spain to France and then from France to the United States, took place in St. Louis on March 9, or as some say, March 9 and 10, 1804.

Such were the successive changes of ownership of this territory which is now Missouri. It is now time to examine something of the conditions of life under Spain and France for it was during the Spanish Regime that Baptist ministers began the work of preaching the Gospel this side of the river.

It is estimated that the entire population of Upper Louisiana, in 1804, did not exceed 10,000 people including slaves. Many of the population entered after 1795 so that before that time the population was very small indeed and consisted almost entirely of French and French Canadians. Certain reasons to be discussed presently caused the Spanish government to adopt a very liberal land policy in the hope of attracting settlers, and this policy brought considerable numbers of settlers from the American states east of the river.

All these settlers, French and Americans alike, lived and worked under pioneer conditions. The French, almost without exceptions, gathered into small towns and had their lands in common as was the case in Ste. Genevieve and St. Charles. The American settlers, however, lived on separate farms. They were more self-sufficient as individual families than the French. It is with these American families that we must deal for the most part in this history, for the French were either Catholics or Atheists and did not respond easily to the appeal of the evangelistic denominations. Few, if any, of the French Protestants found their

way to Missouri. Those who came to the United States stopped in the eastern states.

These American settlers were of two general classes. In almost every community were found a number of shiftless and poor families, who were mere squatters, not securing ownership of the soil but content to live as long as possible upon the public domain, moving on west finally under the pressure of increased population. These people were ignorant, improvident and lazy. Peck, who was accustomed to the orderly and industrious life of the eastern states, was terribly tried by the conditions among this class of settlers in Missouri. He found many of them wholly illiterate and without any desire or ambition to better their condition. Most of these families moved on toward the west, but they exerted an influence on the social and religious conditions of early times within this territory.

More numerous was the class of people out of whom the state was to be built. Most of them were poor, though there were exceptions to the rule, but they were not paupers for the most part. They were in many instances the boldest and hardiest of the Americans of Virginia, Kentucky, Tennessee, the Carolinas, and the other eastern states. Many of them were men and women of training and experience, of ambition and ability who had come to the new lands to make homes and to work out the destiny of the new country. Some of the ablest men in the entire country were among the settlers in Missouri. They lived under rude conditions for the most part, but they were determined to improve those conditions.

It is difficult for us of the present day to conceive of the conditions of life in early Missouri. Whether the people were French or Americans, whether they lived in towns as the French did for the most part or on farms as the Americans preferred, they suffered inconveniences and privations difficult for us to realize. Even the larger towns had no conveniences of any kind. There were no paved streets or sidewalks. Mud in winter and dust in summer added to the discomforts of life. Sewer systems and running water in homes were yet to be had. Life was simple. Much of the dress worn by men and women was made in the home. Thread was woven by hand from cotton or wool, cloth was spun and garments cut and fitted in each home for the members of the family. Food was prepared at home. Ice

in the summer was a luxury almost unknown. Regular mails did not exist. There was not a public library in the entire territory. Schools did not exist except for a few Catholic parochial schools and a very few conducted by itinerant masters frequently themselves ignorant of all save the very rudiments of learning.

Travel was difficult. On the rivers it was done in canoes or keel boats, and progress even down stream was slow, upstream it was notably so. There were no roads worthy the name. The Spanish laid out El Camino Real from St. Louis to New Madrid but laying it out was about all that was done. Indian traces were still in existence and were followed by white settlers in default of better roads. One walked or rode horseback if he traveled on land. The American settlers on the farms were greatly isolated especially in winter when the conditions practically forbade travel. Indians and wild animals were found in the forests and travel was not only difficult but dangerous. The absence of roads, the long distances which separated the scattered settlements, the absence of inns and hotels made the lot of the traveler very unpleasant. To be caught out at nightfall in the forest far from any house was not a rare experience. Peck speaks with scorn of some traveling minister who nearly froze one winter night when thus far from settlements he had to spend the night on the ground. Peck says he should have learned enough woodcraft before setting out to make himself fairly comfortable at night without house or tent.

It is not surprising that most of the settlers in this territory in 1795 were Catholics. They were nearly all at that time of French birth or descent. France was a Catholic country. She was intolerant. The degree of religious liberty granted in the Edict of Nantes by Henry IV in 1598 had been recalled by Louis XIV when he revoked the Edict in 1685 and a policy of persecution of all non-Catholics substituted. Thousands of Huguenots, as the French Protestants were called, fled the country. Few, if any, reached Missouri. They went to other European countries, notably England and Prussia, many of them came to Virginia, the Carolinas, and other English colonies in America, but they did not go to Canada or to Louisiana for they were under the control of France. Consequently when this territory was peopled by French Canadians they were Catholics.

Carrying out this policy of intolerance adopted by France,

the French governors admitted, for the most part, only Catholic settlers. It seems that some looseness existed for there seem to have come some Protestants and some Jews who were later expelled under Spanish rule.

Upon the transfer of this territory of Upper Louisiana to Spain in 1762, the policy of the government became even stricter, for Spain was perhaps the most intolerant country in the world at that time. The officials of Upper Louisiana were warned by the government of His Most Catholic Majesty of Spain that the laws regarding religion were to be most strictly enforced. For some years we find that this injunction was strictly heeded and the laws were enforced with great severity. Gayare, in his report to the Bishop of Havana of the religious conditions in the province in 1772, refers to the fact that the Spanish Governor, O'Reilly had expelled some Jews and Protestants.¹

These restrictive laws seem severe enough to have satisfied even the King of Spain. They forbade under pain of imprisonment or even more severe punishment any one other than a priest of Rome holding any religious service within the province, they prohibited the officials from admitting any but Catholics to the territory and called on them to expel any not of the Catholic faith who might have found his way here. They expressly prohibited under pains and penalties the existence of any religious organization other than Catholic in the territory.

With such laws and armed with the extensive and summary powers conferred on them it would seem that the Lieutenant Governors of Upper Louisiana and the Commandants of the various municipalities would have prevented any infraction of the religious uniformity so desired by Spain. It is a matter of surprise to find that without the repeal of any of these repressive laws a large Protestant and Baptist immigration came after 1795; and that before Spain's flag was lowered here at least two Baptist preachers had visited and preached and that one of them had administered the first baptism in this territory.

Such developments in the face of laws so strict and a policy seemingly so severe, require some explanation. These unexpected results seem to be due, humanly speaking, to the following reasons: The officials, both the Lieutenant

¹ Houck—"The Spanish Regime," Vol. 1, p. 115.

Governors and the Commandants of the various places, were Frenchmen, who were in general less intolerant than the Spanish. Many of the French people were not bigoted. General conditions in France in the last half century had loosened the grip of religious intolerance and that spirit had been reflected in America. The revolt against the church in France had come very far, far enough, indeed, to sweep many people into Atheism, and it is apparent that many of the French people of upper Louisiana were Atheists. The officials under Spain were, in many cases, men of tolerant views and of kindly disposition, and it was not pleasant for them to enforce these religious restrictions. When Abraham Musick, one of the leading Baptists in the district of St. Louis, asked M. Trudeau, the Lieutenant Governor under Spain, in open council meeting for permission for Elder Clark to visit and preach in the territory, his request was brusquely refused. The Lieutenant Governor protested that such a thing was utterly impossible. However, M. Trudeau invited Mr. Musick to come for lunch and insisted that he accept the invitation. At lunch, while the two were talking, the Governor turned to Musick and said, "You must not put a steeple on your house or ring a bell or baptize infants unless a priest is there, but if Mr. Clark comes and some friends come to your house and you have conversation and sing songs and pray, why that is all right. You are good Catholics."²

Governor Trudeau seems to have enjoyed his joke because it became a custom for him to send word to Clark, when he knew he was in the territory, some two or three days before Clark's visit would likely come to an end, that if he were found on Spanish soil after three days, he would be sent to the calabozos. Clark was accustomed to say when asked by his friends when he was going to the calabozos, "After three days," which meant that he was returning to Illinois. In the minutes of Bethel Church it is recorded that at one time Thomas Bull and the other Baptists of the neighborhood were ordered to attend mass at Cape Girardeau, or remove from the territory. But this statement is added, "God cared for his people and the clemency of Governor Lorimier allowed them to stay."³

More important, perhaps, than this evidence of a kindly and liberal spirit on the part of officials, was a change that

² Peck, "Life of Father Clark."

³ Minutes of Bethel Church.

came about in the general colonial policy of Spain which resulted in a reduction in the rigor of religious policies. Two circumstances combined to cause the Spanish government to desire very greatly an increased population in upper Louisiana.

By the last decade of the Eighteenth Century it became clear to the Spanish owners of Louisiana that their hope of great profits from gold and silver and other precious metals was not to be realized, and that the only way that profits were to be derived was from taxation imposed upon actual settlers. The so-called bullion theory of colonization formerly held by Spain had to be given up, at least as far as Upper Louisiana was concerned, and instead was adopted the English theory that colonies are valuable for the trade which they support with the mother country and the taxes which they pay. For this reason during the period from 1790 to the close of her ownership of this territory Spain encouraged colonization.

Too, about the same time, it became evident that the restless Americans who were leaving the Atlantic seaboard and pushing in large numbers into the eastern part of the Mississippi Valley and settling Kentucky, Tennessee, Ohio, Illinois, and the other states of that region would not long be content to stop at the river but would soon cast covetous eyes on the fertile lands of Upper Louisiana. To hold this territory against forcible attempts to seize it on the part of the Americans seemed to require the presence of settlers, owners of the soil, who would undertake its defense.

Accordingly, Spain determined to encourage immigration in all possible ways. Land was granted on the easiest terms to settlers. Men who were natural leaders were urged to remove to Upper Louisiana and were granted large tracts of lands for every family they could bring to the territory. Lorimier at Cape Girardeau and Morgan at New Madrid were given very large grants for their service in this direction. Probably no government anywhere adopted a more liberal land grant policy than did Spain during this period. She continued this policy even after she had parted with the actual ownership, though not the control of Upper Louisiana, and the large number of Spanish grants from 1800 to 1804 caused endless confusion and much bitterness after the United States had taken possession of Louisiana.

Somewhat disconcertingly for Spain this liberal policy of land grants attracted, for the most part, Americans. It is true that Lorimier at Cape Girardeau was French Canadian and brought French and Indians with him, and that Morgan at New Madrid, while an American, was an enemy of the United States, but most of those who offered to come and did come were Americans. They were received in the hope that their ownership of the soil would bring about loyalty to Spain. However, by 1796, non-Catholics offered themselves as immigrants and so anxious were the administrative officers, in actual charge in Upper Louisiana, to admit these non-Catholics that they relaxed the regulations regarding religion and this relaxation was apparently winked at by the government at Madrid. A questionnaire was devised which when presented to the applicant for admission was found to be couched in such general terms as to be satisfactorily answered by any professing Christian, who was thereupon pronounced by the officials "a good Catholic." Other relaxations were tolerated in the attempt to encourage immigrants and to win their loyalty.

Peck says that by 1798, in the vicinity of the settlement known as Spanish Pond, near Bridgeton, and at Fee Fee Creek there were about fifty persons who were either Baptists or Protestants. Of these the Musick family was the most prominent. He further says that there were some fifty people who were non-Catholic in the settlements near Jackson and a group of families, including the Boones, further up the Missouri River from St. Charles.

All evidence regarding the religious conditions of these settlements, whether Catholic or non-Catholic, concurs that the conditions were very deplorable. The French people, supposed to be Catholics, were, for the most part, not really devoted to the church. Many of them were outspoken infidels in actual opposition to religion and many others were merely indifferent to the church of their fathers. Most of the American settlers, while not in opposition to religion, were wholly ignorant of the teachings of religion, its claims and doctrines, and indifferent to the Bible and its teachings. When the transfer was made of Upper Louisiana territory, in 1804, there was not in the whole territory an organized body of Evangelical Christians. There had never been one and under the law could not be one. There was not a minister of the gospel aside from the priests of Rome and it was

unlawful for any such minister to visit the territory. Pier-nas in reporting to Governor O'Reilly, in 1769, on conditions in Ste. Genevieve says, "License, laxity of conduct and vice are characteristic of its inhabitants. Religion is given but scant respect, or to speak more clearly, is totally neglected." Of St. Louis he says, "Trade, looseness of conduct, the abandonment of life, dissoluteness, and license are the same in all those as in Missera (Ste. Genevieve) without any difference at all."⁴

A bishop in the Episcopal Report of 1797, in speaking of religion and moral conditions in Upper Louisiana says: "The families which are religiously disposed are leaving their faith and the people turn a deaf ear to the admonitions of the clergy. It is true that the same resistance to religion was manifested elsewhere but never with as much scandal as now prevails."⁵

These deplorable conditions seem due in part to the spread of Atheism among the French people, in part to the pioneer conditions of life without the restraints of more ordered society. They existed in spite of the fact that the government of Spain made provision for the administration of religion and supported the Catholic church from the funds derived from taxation. The same unhappy conditions existed among the non-Catholics who came to the territory in large numbers after 1795. They were, of course, without the benefit of worship and the leadership of ordained ministers. Thomas P. Green, who became pastor of Bethel Church in 1818 and transcribed the original minutes, says, in his introductory statement, that these Baptists who settled near Thomas Bull in Cape Girardeau County had "lived for several years in a forlorn manner without regular or even occasional worship, a few times excepted."⁶

Timothy Flint, a Protestant minister, who spent some time in Missouri before 1820 as a missionary, speaks of the ungodly conditions prevailing here. He left St. Louis, after staying there some time, because of the conditions there, as the wickedness of the place threw a gloom over his mind. Of St. Charles he said not one family in fifty had a Bible. He complained of Sunday balls and Sunday horse racing

⁴ Piernas' Report of 1769 in "Spanish Regime," Vol. 1, pages 70-73.

⁵ "Spanish Regime," Vol. 2, page 221.

⁶ Minute Book of Bethel Church, Introductory Page.

and tells of one horse race within a few yards of the building in which he was preaching.⁷

Speaking of the country about Jackson he says, "This country is a fine range for all species of sectarianism, furnishing the sort of people in abundance, who are ignorant and bigoted and think by devotion to some favored preacher or sect, to atone for the want of morals and decency and everything that appertains to the spirit of Christianity." He says that orders had been issued in Ste. Genevieve to burn all Bibles and found the people below Ste. Genevieve destitute of the Scriptures and religious advantages.⁸ He speaks of the prevailing mode of preaching as he found it in this territory saying, "I should not dare to use notes, the eastern missionaries who have done so have very much prejudiced their case. A frothy and turgid eloquence is characteristic of every class of public speaking."⁹

John Mason Peck, whose writings are the very best material for a history of conditions here, was impressed in a similar way with the lack of religious training and religious experience. He found people who had never heard a sermon, many who had no Bible and many also who had no desire to become acquainted with gospel truth. The territory impressed him as a great missionary field. His indictment of conditions in St. Louis is very severe. He charges that at least half of the Anglo-French population when he was first in St. Louis were infidels and in bitter opposition to religion. They were profane and profligate in their lives and boasted that the Sabbath had never crossed the Mississippi and never should. They sought in every way to bring religious observances into disrepute, resorting to mock celebration of the Christian ordinances and the open burning of the Bible in their efforts to oppose Christianity. Many of the other part of the French population, while not in open opposition to religion, were infidels, and while outwardly courteous enough to the ministers of religion believed that religion was wholly unnecessary for a gentleman. The Sabbath in St. Louis was a day for hilarity, for feasting, dances, cards and all other forms of social amusements.¹⁰

⁷ Flint—Recollections, p. 23.

⁸ Kirkpatrick Life of Flint, p. 90.

⁹ Letter of July 2, 1816.

¹⁰ Babcock Life of Peck, p. 87 et seq.

Peck complains also that another source of opposition to religion was found in the army officers of the United States in and around St. Louis. His testimony agrees wholly with Flint's and that of Piernas that in St. Louis in the early day religion was in low repute and that the effort to establish public worship was strongly, even bitterly opposed by a considerable element in the population. He lived to see the day, however, when a large immigration of people of different ideals and ideas changed the situation in that city.

Peck's feeling that Missouri was missionary territory of great importance was entirely justified. More clearly, perhaps, than any other man in the territory he saw the future developments here. So greatly did he believe in the importance of missionary work here that when the Board of Missions which sent him to Missouri withdrew its support from this mission and asked Peck to remove to Minnesota and labor among the Indians, he declined to go, basing his refusal on the great importance and need of this field and choosing to give up the meager support which had been accorded him and try to labor here independently.

CHAPTER II

The Beginnings of Baptist Work in Missouri

THE conditions of this territory as set out briefly in the preceding chapter did not fail to attract the attention and arouse the interest of Evangelical Christians east of the river. The period we have reached, the closing years of the Eighteenth Century, witnessed the beginning of that interest in missions that sent Judson and Cary and Rice and others to labor in foreign fields, caused the organization of missionary societies, and wakened in many minds the desire to carry out the Great Commission of Jesus. It is to be noted that this impulse to carry the gospel to those without its saving influence, resulted not only in the movement toward organization and co-operation in this great enterprise, not only in the formation of societies and agencies to carry on missionary endeavor, not only in the sending of missionaries by the bodies thus organized, who thus went with some promise of support and help from those interested in sending them; the same moving impulse, the same energy imparted by the Holy Spirit to the followers of the Christ caused many individuals to set to work directly, without waiting for organization or the sending by men, without promise of support from any source except the presence of Jesus with them. These men heard the call and did not tarry for preliminary movements or organization, but answered and went where they seemed called.

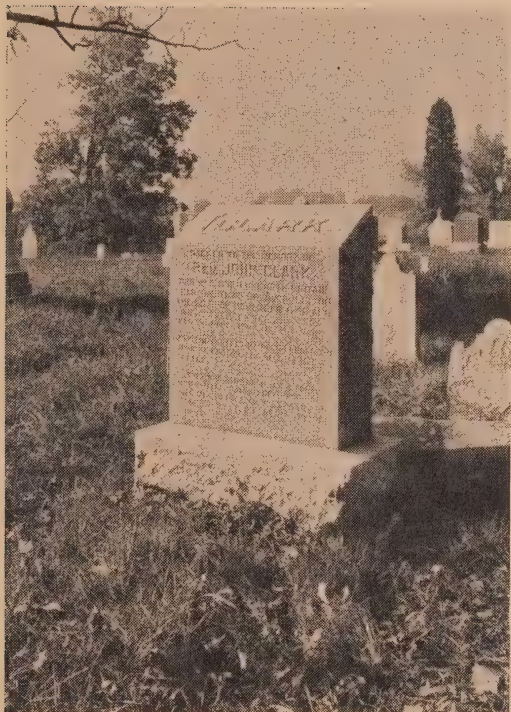
Since this two-fold method of response, this dual way of carrying on missionary work is marked throughout the history of Missouri Baptists it is well to emphasize the fact that both ways seemed ordained of the Lord, both were used by the early disciples and both have borne rich fruit here in Missouri. Some Christians have felt that organization, careful planning, cooperation among churches on a large scale is necessary to success in mission endeavor. The results through all history attest the wisdom of such co-operation, organization, and planning. Other Christians have felt that little or no emphasis should be placed on this form of work, they have believed that the individual church, yes, the individual minister, called of God, should respond to

the call directly and immediately and proceed to carry out the Lord's command to disciple all nations. All our history attests the fact that God has used and blessed this method of carrying on His work.

The first preaching in Missouri by Baptists did not come as the result of organized missionary societies but it was done by men who had heard and responded directly to the call. It was in 1798 that the first sermon was preached in Upper Louisiana. Elder John Clark, of Illinois, crossed the river in that year in defiance of the Spanish law, and gathered a little group about him in what is now St. Louis County and preached to them and then recrossed into Illinois. The place where he preached cannot now be definitely discovered, but it was in the vicinity of St. Louis, probably near the church that is called Fee Fee.

Since great interest must always be attached to the first sermon and its preacher west of the great river, Elder John Clark must always be an object of interest to the student of religious history. He was in many respects a very remarkable man and fitted in a special way to be the pioneer preacher in a great territory. John Mason Peck, who knew Clark well, wrote his life under the title, "Life of Father Clark." Peck says that he secured his information in part from an autobiography which Clark had begun under Peck's inspiration, partly from his close association with Clark and partly from a study of the field of Clark's labors in Missouri and Illinois. Knowing Peck's care and his ability we trust his account of Clark's life without hesitation.

Clark was born in Scotland of a respectable family. He received a better education than was common in that day and was at least a nominal Christian, when yielding to his desire to the sea and for America, he left home as a young man and became a sailor. He visited the West Indies. He left his employment in the West Indies but was impressed as a British seaman and served under the flag of England. To escape from this enforced service, he visited America and secured employment on a merchant ship. While serving as mate of this ship, when he was clearly on his way to promotion in his chosen field, Clark became impressed by the fact that he had never experienced real religion and he made a resolution, characteristic of the man, but not one usually made by men. He resolved to give up his life as a sailor, to find some quiet place in America where he could



COLD WATER CEMETERY

Located in the north part of St. Louis County. Monument erected by the St. Louis Baptist Association and dedicated December 1, 1917, to the memory of Rev. John Clark, born November 20, 1758—died November 15, 1833.

teach school and study the Bible and satisfy himself regarding religious matters.

He resigned his position, came to Georgia, taught school in a country place and meditated long and profoundly on religious questions. He fell under the influence of that new movement in America and England—Methodism—and found the peace of soul and mind which he sought. He determined to visit his family in Scotland and sought and found a place as a seaman on a sailing vessel in order to work his way to Europe. During this voyage, Clark won an ascendancy over his fellow seamen which is very marked. This was due in part to the fact that he was discovered to be the ablest seaman on the ship, in part that he could and did read the Bible, and further it was due to his kind consideration for one of his fellows who became ill during the voyage. This young sailor listened to Clark's explanation of the Scriptures and was greatly interested, but Clark felt his own lack of religious knowledge and promised that when he reached London, he would find a church and both of them would receive needed instruction. When they reached London, both of them being entirely ignorant of the location of a church, they walked into the street and Clark inquired of a man the way to a church. It so happened that the man he spoke to was a member of the organization called The Foundry and he enthusiastically led Clark and his companion to this place. Clark here heard a sermon by no less a personage than John Wesley himself. After visiting his family in Scotland for a time, Clark came back to London in order to learn more of the Bible and of the teachings of Wesley and he fell under the influence of that great personality. Although Clark parted company with the Methodists, he never lost his admiration for the life, character, and ability of John Wesley.

Returning to America, he taught school again in Georgia, formed a connection with the Methodist organization and was ordained a minister. For some time he preached and taught. He was a very popular teacher and was greatly loved by many people who came to know him. Perhaps no man in our history has displayed in so marked a way an independence of thought and action on all matters, as did Clark. Toward the close of his second year as a minister of the church, just before going to the conference, he called together his neighboring brother ministers and made what to them was an astonishing statement. He put on the table

before them a bag containing his year's salary and said, "I have decided not to use this money but to give it to you. I have come to a place in my thinking where I am leaving the church." Upon their inquiry, he said he had come to have great doubt concerning certain religious matters. One of these was the authority of the bishop in the church. Another was the question of infant baptism and another was the doctrine of falling from grace. Finally he said that he could not take the money because it had come largely from the owners of slaves and he felt a strong opposition to slavery. Such an announcement was surprising to the men to whom it was made and it is a tribute to the honesty of purpose of Clark that this statement was received in all good faith and they parted as friends after praying for the blessing of God upon all those concerned. The other ministers insisted that Clark take the money but he left the bag on the table. The other ministers, good men that they were, felt that it must be used for the good of the slaves in the community. Elder John Clark made his way into Kentucky still preaching and teaching. He considered himself a Free Methodist although he was not in accordance with certain beliefs. Wherever he went he was well received and won lasting friends for himself. Finally he made his way into Illinois and while there felt the call of the great territory of upper Louisiana and its unhappy religious conditions. In 1798, he dared to cross the river in defiance of the law and to visit the few non-Catholic families in and about St. Louis. Gathering some of them together in the various homes, he preached to them. It seems quite probable that he came under the influence of the Musicks and other leading Baptists of the district and became more familiar with Baptist doctrines. Shortly after his return to Illinois, he announced to the congregation that he had become a Baptist and he and they were baptized.

It is a tribute to the simple and frank character of the man that he was received by the Baptists on his ordination as a Methodist. Nobody seems to have questioned the right of Father Clark, as he was called, to preach. He became a member of Coldwater Church near St. Louis and was their pastor for twenty years.

Peck judged him to be a man of superior ability and superior education for the time. He never married, deliberately choosing the celibate life in order to carry on the work he felt he had to do. He had no love of money. It

was rarely he had any money. If friends insisted on giving him money, it was usually given away to the first needy person. One time his friends made up a purse for him to take with him into the wilds, but he declined saying he had no need of it at all. Peck spoke of his great power in prayer and says that he talked to God as if he talked face to face. During the later years of his life, he resided for the most part in Illinois but frequently in Missouri and had a regular circuit of appointments in both states. One of his peculiarities was that he always walked, frequently setting out from his home for a tour of the churches for one hundred miles around on foot. He was greatly loved and wielded influence in the territory around St. Louis.

Perhaps the next minister to visit this territory was Thomas Johnson, a Baptist preacher of Georgia, who came to the territory near Jackson in 1799 and visited in the home of Thomas Bull and preached. While there he found a Mrs. Agnes Blue (probably Ballou) who professed a hope in Christ and was baptized by Elder Johnson in Randol Creek and was given a certificate by him of this baptism. Elder Johnson returned to the territory east of the river and did not visit Louisiana again so far as we know.

Perhaps the third preacher in the territory was Thomas R. Musick of Kentucky. He was a relative of Abraham Musick, who asked Governor Trudeau for permission to allow Clark to preach and visited his relative in St. Louis county in 1801. Elder Musick had just come from the great revival in Kentucky known as the Great Awakening and was full of zeal and enthusiasm. He preached in St. Louis County and on being threatened with trouble by the government, he stated he intended to preach the gospel and accordingly held a series of services and was not molested. Later he became a citizen of St. Louis County and took part in the organization of Fee Fee Church in 1807.

In 1804 Upper Louisiana was transferred from the government of Spain to France and from France to the United States. With this transfer all the laws on religion were swept away and the territory was open for the preaching of the gospel. In 1805 Elder David Green, then living in Kentucky, a Baptist preacher who had preached in Virginia, North Carolina, and Kentucky, made a visit, a sort of tour, into Missouri. He came first of all to a landing called Ross' Point or Ross' Ferry on the site of the present town of Commerce, in Scott County. This was in 1805. He found

a few Baptist families in the vicinity and gathering them together organized the first non-Catholic religious organization formed west of the Mississippi River. Near the place where the church was organized there was a great swamp called by the Indians Tywappity. This name was selected as the name of the new church organization. However, Elder David Green returned to Kentucky within a few weeks with no intention of returning to Louisiana territory and the little church without a pastor and without proper support soon was disorganized. Its existence was only a few months and it is not usually regarded as a real church organization for this reason. The curious visitor to the present town of Commerce finds a street called Tywappity, which is all there is left to remind one of this little church organization. It was reorganized in 1809 and had a long and useful history but owing to the break of four years, the new church was not regarded as a successor of the old.

It has been said that when Elder David Green returned to Kentucky in the fall of 1805, he had no idea of coming back to Louisiana but as the minutes of Bethel Church say, "It is evident that God had selected him to be the instrument in caring for his handful of sheep so emphatically in the wilderness."⁷ When in 1806 Elder David Green felt the pull of this territory and the conditions here so strongly, he moved into this territory with his family. He came to the home of Thomas Bull, two miles south of the present site of Jackson and there organized the first permanent non-Catholic religious organization on this side of the Mississippi River.

After visiting with the Baptist families of the vicinity, Elder David Green called them to meet at the house of Thomas Bull on the 19th day of July, 1806, and as the minutes of Bethel Church show a church was constituted by Rev. David Green and Deacons George Lawrence and Henry Cockerham. The following members composed this first church: David Green, minister; Thomas English, deacon; Leanner Green, Jean English, John Hitt, Clary Abernathy, Catharine Anderson, Rebecca Randol, Frances Hitt and William Matthews were received by letter; Agnes Blue (Ballou) was received on a certificate of baptism by Elder Thomas Johnson; William Smith was baptized; Thomas Bull and Edward Spears were received by restoration, hav-

⁷ Minutes of Bethel Church, Introductory Page.

ing been members of Baptist churches elsewhere and lost their membership. The minutes show that Thomas Bull, who was perhaps the leading member of the new church, had been a member of a Baptist church in Kentucky and had been excluded because he held predestinarian views, the church having become Arminian. The new church, Bethel, restored him to membership, believing that exclusion on the grounds stated was not justified. The new church proceeded to choose Thomas Bull as its writing clerk. Services were held in the house of Thomas Bull. It is a fortunate thing that the minutes of Bethel Church have been preserved. This is written with the minutes before me. Thomas Bull seems to have been, while not an educated man, a careful and painstaking clerk of the church. He kept full notes of all church meetings and actions. In 1818, Thomas P. Green, a Baptist minister, was called to be pastor of the church and by resolution adopted in 1821, he was asked to purchase a suitable book and transcribe the original minutes, which he proceeded to do. Elder Green was a man of education and great ability. He wrote an introductory page in the new minute book and the first entry is this: "Bethel Church Book, Thomas Bull, church writing clerk. Transcribed by Thomas P. Green. Commenced May 7, 1821, at twelve o'clock."

This minute book was used by the various clerks of Bethel Church so long as the church existed, the last entry being made in 1867. It is in a good state of preservation. Most of the entires are legible, the early ones transcribed by Elder Green notably so.

Owing to the great interest that must attach to these original minutes some of the items are set out here. At the organization of the church the Articles of Faith were adopted, setting out their beliefs in usual statements and also certain Rules of Decorum. On October 7, 1806, it was resolved to build a house on the land of Thomas Bull. Apparently this resolution was not immediately carried out for on September 12, 1812, it was resolved again to build a house thirty by twenty-four feet and Isaac and John Shepard, Thomas Bull and Allen McKenzie were appointed to superintend the building of the house. On October 7, 1806, a note is made of the baptism of Mrs. Byrd's negro woman, Dicey, and February 7, 1807, it is recorded that Brother Bull, by a resolution was authorized "to cite Brother Burns to our next meeting" and on March 7, 1807,

it is noted that inquiry was made into the conduct of Daniel Burns. He "was found ripe for excommunication and was excluded." On September 17, 1807, was this entry, "Brother Smith, the church, being hopeful that he is called of God to speak in public, does give him liberty to exercise either in preaching or exhortation in the bounds of the church but not outside of said bounds without a member with him." On September 19, 1807, it is noted that a meeting of the conference was held in Bois Brule and "received by letter Brother James Wright and Sister Lydia Wright." This is the first note in the minutes showing the custom adopted by the church of holding meetings of the church away from the church building. Out of these meetings grew what came to be called arms of the church and these arms later developed into separate and independent church organizations. On March 10, 1809, it was resolved to join the Red River Association, and on June 9, Thomas Bull was chosen as messenger to the association. On December 16, 1811, it is noted that on Monday at three o'clock in the morning, a great and tremendous earthquake commenced which broke many places of the earth in New Madrid County and continued nearly all winter. On October 9, 1812, it is noted that a number of members were dismissed to form an arm near St. Michael, St. Michael being the early name of the present town of Fredericktown.

One of the things which impresses the reader of these early minutes is the care that the church exercised over the character and conduct of its members. Constant reference is made to the bringing of church members before the congregation to explain their violation of the church regulations or their departure from good morals. It was the custom apparently to forgive any member of the church who confessed his fault and promised amendment of life, but the one who was careless in this regard or who continued in careless living was excluded from the membership of the church. Drunkenness and anger are the sins most usually referred to in these charges. Another is the failure to pay just debts.

It is difficult for us to realize at this day how intimately the church was associated with the lives of the members. The minutes from October 7, 1820, shows that William Matthews, a member, appeared before the conference and asked that a committee be appointed to appraise a horse which he proposed selling to Elder Alden Gile. Elder Gile

had just been ordained by the church and was apparently in need of a horse to travel in his ministerial endeavors. Matthews further said that he would give on the price of this horse ten per cent of the value as set by the committee of appraisers, that he would circulate a subscription among the members for a fund to assist in paying for the horse, and that he would donate whatever was lacking of the purchase price. Another curious entry shows that one of the women of the church appeared before the conference and asked for permission to wear an article of jewelry, namely, ear rings, on the ground that this would be beneficial to the condition of her health, and permission was granted her. In another instance a question was asked whether if a member of the church felt constrained to shout during a meeting of the congregation the church would bear it, and the church voted to allow those who felt constrained to shout to do so.

In 1813, the minutes of Bethel showed membership of the church. At that time there were in the arm on the St. Francois, 23 members; at Salem there were 15; at Turtle Creek, this is usually spoken of as Turkey Creek, 5; and at Bethel itself, 143, making a total membership of 186.

It is interesting to note that the first treasurer of Bethel Church to care for church funds was elected in 1814. At the meeting on March 7, Isaac Sheppard was made treasurer. The minutes show that the church was constantly ordaining men to preach the gospel. On June 18, 1814, Thomas Donohue and John Farrar were ordained.

The activity of Bethel is evidenced by the record of other churches organized or assisted during its early years. The first so called arm of the church was that at **Bois Brule**. At first this was in Ste. Genevieve County and later in Perry County. There were members received here in 1807, among them being Thomas Donohue, who was afterwards a preacher. Whether this was ever a church is in dispute. It is referred to as a church in 1812 in the minutes, but in 1815, it is called an arm, and Elder Donohue became connected with the church called **Barren**, also in Perry County. Elder Donohue preached for Barren Church until his death and then the church became extinct. The second arm of the church was **St. Michael or Fredericktown**. The minutes show that on October 19, 1812, David Strickland, Sarah Griggs, Judith Thurmond, Catharine Garrett, Charity

Smith, and Ind. Garrett and wife were dismissed to form a church near St. Michael. This church was called Providence Church and was constituted in 1814 by Elders Wilson Thompson, John Farrar, and James E. Welch. Peck visited Providence Church in 1819 and says that they held their meetings in the old log building called the Block House. John Farrar, who had been ordained by Bethel in October, 1812, was the pastor. A curious incident occurred during Peck's visit. He circulated a subscription for Farrar as pastor and secured more than \$60 in voluntary subscription. Shortly thereafter, however, the church voted to burn the subscription paper which was done.

In January, 1813, it was requested by Bethel that members "go and set on Saline to receive members." This arm was evidently organized into a church for Saline was represented by Elder Donohue and Duval in a preliminary meeting of Bethel Association in June, 1816. Barren Church was organized the following month and in the meeting of the association held in September, 1816, Saline Church is not mentioned and Barren is. In 1820, Elder Wingate Jackson organized a church on the Saline called **Hepzibah**. This seems to have been a revival of **Saline Church** and was probably dissolved about 1840.

St. Francois. This church was about twenty-five miles south of Fredericktown. It had about 23 members in 1813 as an arm of Bethel, and in 1814, Bethel dismissed 45 members including Elder John Farrar to form a church called St. Francois. This church was one of the constituent members of Bethel Association in 1816. Elder William Street was afterwards a member and for many years a pastor of this church.

Turtle Creek. This arm reported 5 members in 1813 and 16 in 1814. The minutes show that in 1815, the arm on Turkey Creek sent for help and was organized into a church about that time. It is supposed that Turtle Creek and Turkey Creek are the same. At the organization of Bethel Association, in 1816, Turkey Creek was represented but was called Dry Creek at the meeting in September.

Apple Creek near Oak Ridge. This arm was established in June, 1820, and was organized as a church in September of that year. Thomas P. Green was a pastor for them in the early years of the church.



THE SITE OF BETHEL CHURCH

Inscription on Monument:

"Constituted July 19, 1806, with these members: David Green, pastor, Leanner Green, Thomas English, Jane English, Agnes Ballou, Thomas Bull, Edward Spears, Anderson Rogers, John Hitt, Clara Abernathy, Catherine Anderson, Rebecca Randol, Frances Hitt, William Mathews.

"The Missouri Baptist General Association commemorates the hundredth anniversary with a celebration and the erection of this monument, October 24, 1906. What hath God wrought?"

Ebenezer. Bethel received a petition on June 9, 1821, for the organization of a church in the Big Bend and the new church be at the home of Brother James Williams. Elijah Randol, Penelope Randol, Richard Waller, Lydia Williams, and Jane Brooks were dismissed to form this church which was organized near Egypt Mills in Cape Girardeau County.

Hebron. On May 11, 1822, the following members were dismissed in order to constitute a church about five miles southeast of Jackson: Polly Green, Abraham Randol, Rebecca Randol, Mary Randol, Simeon Poe, James Randol, Samuel K. Parker, Rebecca Poe, James Holcomb, Frances Holcomb, Susannah Williams, Matilda Williams, Benjamin Hitt and Sarah Hitt. Thomas P. Green became a member and pastor of Hebron Church in 1826.

On April 10, 1824, Bethel dismissed Isaac Sheppard, William Surrell, John Juden, Sr., John Juden, Jr., James Massey, John Daugherty and Francis Thomas to form a church at **Jackson**.

The minutes show then that from 1807 to 1824, Bethel Church organized 9 arms into churches. At the present time only two of these are alive and active. They are: Providence, now called the First Church of Fredericktown, and Jackson. It is to be noted that more than half these were organized during the pastorate of Elder Wilson Thompson.

Not only did Bethel Church organize new churches from among its own members, it was continually giving help to other church organizations. Frequently, calls came to assist in settling difficulties in other churches and sometimes to help organize churches not composed of its own members. In 1817, a request was received from Dry Creek Church, probably in Bollinger County, for help, and two ministers of Bethel, Elder Williams and Elder Gile were authorized to assist the church. Another appeal came in 1820, and another in 1823, and still another in 1837, the latter being for help to settle a difficulty between Dry Creek Church and the church on Brush Creek.

In 1818, Thomas P. Green, then pastor, was authorized to respond to a request from Union County, Illinois, for help in organizing a church. Isaac Sheppard, Benjamin

Thompson, James Randol, Abraham Randol, and James Williams were to accompany him.

The Clear Creek Church, in Illinois, in 1819, asked for help to ordain a deacon. Since no minister from the church could go, the following other members were sent: James Williams, Isaac Sheppard, and Abraham Randol.

In 1820, a request was received from Cache River, Illinois, asking for help to organize a church. Elder Thomas P. Green, Abraham Randol, Benjamin Thompson, and James Randol were appointed. This committee reported at the next meeting that they had helped organize a church of ten members called Shiloh, about seven miles from the town of America, Illinois.

In 1820, a request was received from Big Prairie, in New Madrid County, asking for help to organize a church there. A committee was sent for this purpose.

In 1823, a committee was sent to help Ebenezer Church in some difficulties.

In 1824, a committee was sent to Apple Creek Church to assist in difficulties there and again in 1839.

In 1839, Elder Benjamin Thompson, then pastor of Bethel, was sent in response to a request to Cape Girardeau Church to help ordain Thomas Anderson.

Friendship Church asked for ministerial aid in ordaining a deacon in 1844, and Elder Benjamin Thompson was appointed.

Later, in 1844, a request came from Stoddard County for help and the entry shows "on account of frailty of our minister, the request cannot be granted."

These items from the minutes of Bethel Church show that during these early years, the church not only helped to constitute nine other churches but was constantly responding to requests to help in ordaining ministers and deacons and in settling difficulties which arose from time to time in these church bodies. These records show that Bethel during these years was a vigorous and active church, and they also show that Bethel did a great work in organizing churches and preaching the gospel in this section of Missouri. It would seem that churches were organized either from Bethel or with the help of Bethel in Ste. Gene-

vieve, Perry, Bollinger, Wayne, Cape Girardeau, New Madrid, and Stoddard Counties as well as churches in Illinois. With such a record of activity and missionary enterprise, it becomes a matter of wonder how Bethel Church in later years became almost entirely inactive.



THE "BAPTIST" LOT, BELLEFONTAINE CEMETERY, ST. LOUIS, MO.

The following persons are buried in this lot: John Mason Peck, born October 31, 1789—died March 15, 1858; Adiel Sherwood, born October 3, 1791—died 1879; John Teasdale, born November 12, 1806—died November 1, 1855; Isaac T. Hinton, born Oxford, England, 1799—died August 28, 1847; John B. Meachum, born March 3, 1789—died February 19, 1854.

CHAPTER III

The Beginnings of Baptist Work—(Continued)

WHEN Elder David Green died as pastor in 1809, Bethel remained without a pastor until 1812. During that time the church was visited by a number of itinerant Baptist preachers who preached and occasionally held meetings. It is to be noted that much of the preaching done by the Baptists in Missouri in these early days was done by men who went from place to place preaching whenever they could find men and women to listen. I think it is a fair thing to say that much of the work done by Baptist preachers in Missouri prior to 1850 was done this way. The preacher made his living by farming or some other form of labor and traveled from place to place and preached to the people he found there. Some times his travels carried him hundreds of miles. He was usually received by the people of the community to which he went and was entertained in one of the hospitable homes of the community. Some times he was given articles of clothing made by the women in the community in which he preached and some times on leaving, he was handed a small amount of money as a further recompense for his work. This latter gift of money, however, was rare. In fact, it should be remarked that in those pioneer days, money played a much less important part in the lives of the people than it does at present. The necessities of life were few, and many communities secured these necessities from year to year with little use of money.

It was to preachers such as these that Bethel Church looked for leadership and inspiration during the years from 1809 to 1812. The minutes of Bethel show that, in 1812, it was resolved to ordain to the work of the ministry two of the members, Wilson Thompson and James P. Edwards. Elder Thompson had preached before having been licensed and almost immediately upon his ordination was called to be the pastor of Bethel Church, serving until 1814. He was quite clearly a remarkable man. His early education was limited but he was a man of energy and interest in learning and made out of himself a fair scholar in English.

He possessed great power of exhortation. During the two years of his pastorate, Bethel prospered very greatly. The terrible New Madrid earthquake which occurred in 1811 and 1812 seems to have turned the minds of many people toward religious thought, and Wilson Thompson's ministry was abundantly blessed. He held meetings not only at Bethel but at the various stations in the surrounding territory called arms, as at St. Michael and in the Barrens in Perry County. The records show that during these two years, he baptized between four and five hundred converts.

This is a remarkable record considering the scant population and the difficulty of travel of that day. In fact, it would be a remarkable record today and bears testimony to the power and effectiveness of Wilson Thompson as a preacher.

In 1814, he resigned as pastor and removed from the territory. He lived for some years in Iowa and Indiana and did useful work as a preacher and as a pastor. He died in 1865.

The minutes of Bethel Church during the many years show that it was a vigorous and active institution. It was constantly receiving and baptizing new members. It was carrying on correspondence with other churches and seeking to spread the gospel throughout this entire section.

The first house was built, apparently, in 1812, under the leadership of the committee named for that purpose, headed by one of the leading members of the church, Isaac Sheppard. This house which was the first house of worship in the territory other than Catholic, was a small plain log structure, thirty by twenty-four feet in dimension, built of hewn logs of the tulip or yellow poplar tree. It stood in a grove of trees and the site is identified today by the presence near it of the cemetery or church yard which was characteristic of churches in that early day. It seems, from the description, that the entrance to the house was on one side and that one end of the building was occupied by a fireplace and the other by the pulpit of the preacher. Little in the way of description comes to us of this house, but we can be reasonably certain that it was formed with puncheon floors, with seats formed from split logs, and that at the assembly of the congregation, men occupied one side of the house and the women the other. It is quite probable that the corner near the pulpit had seats where

the deacon and other leading members of the congregation sat during worship.

This old house was still standing in 1867 when the last entry was made in the minute book of the church. Apparently it was not in good repair then as the meetings of the congregation were held for some time toward the close not in the old house but in Hitt's school house. With the discontinuance of meetings and with the death of the last members of the congregation, the house was sold to a nearby farmer who tore it down, removed it, and rebuilt it to be used as a barn. In 1896, at its meeting at Cape Girardeau the General Association appointed a committee to visit the site of Bethel Meeting House. In its report the committee said the house was then standing on the farm of George Koernan, about one mile west of the site, and was in a good state of preservation, being then used as a barn. All trace has disappeared now. One log of the building was used in making walking canes and several of these are still in existence. In 1871, Dr. J. C. Maple, who had been pastor in the immediate vicinity, procured a piece of wood from one of the logs and had made two handsome gavels. One of these, banded in silver and properly inscribed, was presented by Dr. Maple in October, 1875, to the moderator of the Missouri Baptist General Association during the meeting that was held in St. Joseph. In an address made by Dr. Maple in presenting this gavel, he gave a short history of Bethel Church and expressed the hope that this gavel from the wood of this first meeting house should be used by the moderator of the General Association in presiding over the meetings of that body. This gavel is still in use.

The other gavel made by Dr. Maple was, by himself, presented to the moderator of the Cape Girardeau Baptist Association and is still in use at the meetings of this body.

After the resignation of Wilson Thompson as pastor of Bethel, in 1814, the church remained for a time without a pastor and then called Elder Thomas Stephens in 1817. He served until 1818. The church then called Elder Thomas Parrish Green as pastor in the same year. Under his ministry the church prospered.

He served eight years and resigned as minister of Bethel in 1826. Nothing is clear as to the reasons. One cannot help surmise, however, that the growing spirit of anti-

missions had something to do with this resignation. Polly Green, his wife, had already along with others been granted a letter to form Hebron Church in the vicinity, and in December, 1825, Benjamin Thompson, the great anti-missionary leader of Bethel, was elected as a supply pastor to take Green's place during his absence and when Green resigned as pastor on September 9, 1826, Benjamin Thompson was immediately, on the same day, elected as pastor. Noting Green's devotion to missions, it seems clear that he withdrew from Bethel because of opposition encountered there. Just how long he was pastor at Hebron, we cannot say. The inscription on the stone over Polly Green's grave in Jackson cemetery shows that she died in 1828, and that her husband, Thomas P. Green, was then pastor of Jackson Church. The probabilities are he was serving both these churches as part time preacher.

On the death of his wife in 1828, Elder Green removed to Rock Springs, Illinois, to associate himself in the publication of a paper with John Mason Peck. Peck and Green were kindred spirits and the fact that Green had had training as a printer enabled him to take charge of much of the work of getting out this paper. However, it was not a financial success and a little later we find Elder Green back in southeast Missouri where on August 13, 1834, he organized a church in the town of Cape Girardeau. Most of the members of this new church came from Jackson Church and some of them had been before that members of Bethel. There were nine original members. Elder Green continued as pastor of the church for four years. He then removed to St. Louis and was pastor for a time of the Second Church in St. Louis and also of Fee Fee Church. He married for the second time Asenath McKnight. During his stay in southeast Missouri, he represented for a time the American Sunday School Association and traveled and established Sunday Schools and libraries in New Madrid, Scott, Cape Girardeau, Perry, Madison, St. Francois, Wayne and Stoddard Counties. Shortly after the organization of the American Baptist Home Missionary Society through the efforts of his great friend, John Mason Peck, Elder Green became a missionary under this society and labored in Missouri.

It is clear that Elder Green was a remarkable man. His educational advantages were limited but he made himself a scholar. He was a powerful preacher, a man of wide



GRAVE OF THOMAS PARRISH GREEN

This monument erected to the memory of Rev. Thomas Parrish Green, as indicated by the inscription on it, was erected in the City Cemetery of Jackson, Missouri, August 13, 1934, as a part of the celebration of the one hundredth anniversary of the organization of the Cape Girardeau Baptist Church. Rev. Green was the organizer of this church.

vision. As agent of the Sunday School Board, as missionary of the Home Missionary Society, as pastor of Bethel, and transcriber of its minutes, as associate of Peck in newspaper work, as organizer and pastor of the church at Cape Girardeau, as pastor of the Second Church in St. Louis, and of Fee Fee his services to the denomination were great. However, it is probable that his leadership and support of missions in Missouri was his great service to the denomination. As minister of Bethel, he held the church to missionary work. As a member of Bethel Association and later of the Cape Girardeau Association, he was found always on the side of missions and such was his power and leadership that he did much to prevent the deadly blight of the anti-mission spirit affecting all our churches.

Elder Green died on July 11, 1843, being only fifty-four years of age. He was buried in the cemetery at Jackson by the side of Polly Record Green, his first wife.

To him and his second wife, Asenath McKnight, a son was born, the Honorable Samuel E. Green, a lawyer of Cape Girardeau, whose children, Dr. Samuel M. Green, head of the Missouri School for the Blind, in St. Louis, and his honored sisters are among the leading citizens of Missouri today.

In August, 1934, during the centennial celebration of the First Baptist Church of Cape Girardeau, which was organized by Elder Green in 1834, a monument was dedicated to his memory at his grave in the cemetery in Jackson. Appropriate exercises were held, participated in by representatives of the First Church of Cape Girardeau, the First Church of Jackson, the Second Church of St. Louis and Fee Fee Church of St. Louis County. Elder Green had been pastor of all these churches. The monument is a simple one. The base is a stone from the meeting house of the first non-Catholic church in Missouri, Bethel, of which Green was pastor, and the shaft of the monument is a slab of sandstone which formed the doorsill of the first meeting house erected in 1839 by the First Church of Cape Girardeau. The erection of this monument carried out a suggestion made in 1906 by Rev. T. H. Jenkins in his history of Old Bethel.

In 1818, during the pastorate of Thomas P. Green, Bethel received a visit from John Mason Peck who preached and

took a collection for missions. This was the first appearance of a missionary in this part of the state.

No one can study the history of Missouri Baptists without being struck by the work of John Mason Peck. Reference has been made to the fact that religious work among the Baptists was carried on both by those who believed in organization of missionary societies, in plan and general cooperation, and by those who regarded these things lightly and who believed that the individual church, if not the individual minister, should proceed to the business of evangelization and missions. Until Elder Peck came to Missouri, the work accomplished had been done by those Baptists who believed in individual initiative.

It is clear that John Mason Peck was one of the most remarkable individuals ever connected with Baptist work in the state. He was a native of Connecticut and received a fair education. He became a Christian early and connected himself with the Congregational Christians of Connecticut. Upon his marriage, he removed to New York state and finding himself in some question regarding matters of religion, he attended a small Baptist Church in New York and was convinced by further study that the Baptists approached more nearly to the New Testament ideals in organization and doctrine than any of the other religious organizations known to him. Accordingly, he and his young wife became members of a Baptist Church and the fact that he was clearly a superior young man in both ability and presence, and that he had a sense of responsibility and a desire to serve caused his fellow members to believe that he was marked out to be a preacher of the gospel. He felt the impulse to preach and after a struggle was ordained. Shortly after his ordination, he came into contact with that great missionary, Luther Rice. It was a momentous hour for American Baptists when John Mason Peck and Luther Rice met. Such was the vigorous personality, the unlimited devotion, the unquenchable zeal and fire of Luther Rice that he made an indelible impression upon the life and character of John Mason Peck, and from that time he felt that he should devote himself to missionary labors.

On the advice of Luther Rice, he determined to fit himself better for missionary work should the opportunity appear, and accordingly, he went to Philadelphia where he studied under leading teachers of that city and made rapid progress in those studies thought suitable for a preacher.

Young Peck was attracted by the stories he heard of Western America. It was shortly after the purchase of Louisiana and when west of the Mississippi was still considered in the minds of many people as foreign territory. Accordingly, Peck as he considered going west of the river to preach the gospel thought of his service as a foreign mission service. He was encouraged to apply to the Mission board of the Triennial Convention for appointment as a missionary to the west country, and after delay and disappointment Peck and James E. Welch were appointed and in 1817 left the east for St. Louis. After a long, arduous and dangerous journey they arrived in St. Louis in 1817 and began that work which was to be of so much importance to the Baptists of Missouri and really to the whole world.

His support from the Mission Society was very meager and he found it necessary to eke out a living by teaching and so he opened a school in St. Louis and taught and preached, but he found St. Louis a very difficult place. There was openly avowed opposition to religion and little progress was made at first. In fact, any man not of the most hopeful temperament and not wholly devoted to his work would have soon become discouraged and quit. Elder Peck, however, was not easily discouraged and he persisted in his labors in this territory for many years. Some times he lived in St. Louis, some times in St. Charles and later lived at Rock Springs, near Alton, in Illinois, but he never lost during his life his interest in or his connection with Missouri Baptists and in 1818, he rode a horse from St. Louis on a journey to visit Baptist people and Baptist churches in Southeast Missouri. He tells in his "Reminiscences" in detail of this journey. He had certain purposes in thus visiting these Baptists. He meant to preach the gospel wherever the opportunity afforded, in private homes, in groves, or in meeting houses. He meant to preach missions, to impress on his brethren the responsibility of sending the gospel to all the peoples of the earth. He meant, if possible, to receive money for the mission society and to organize missionary societies, particularly among the women.

Before giving a further account of his visit to Bethel, it is perhaps well to tell of the various ideas present among the Baptists of Missouri of that day regarding the work of missions, leaving out of consideration the fact that many

Baptists of that day, as of our own, may believe in missions in a half-hearted way and yet fail to support missions. The Baptists of the early Nineteenth Century in Missouri seem to be divided into these classes: There was a small group of men who believed in the responsibility and duty of evangelizing the entire world and their vision reached out to the ends of the earth. They believed in foreign missions and home missions. Elder Peck was their great leader in Missouri and he soon found that Elder Thomas P. Green, pastor of Bethel, was a kindred spirit in this respect. The number of Baptists who had this world wide vision and this interest in world wide missions was very small. At the other extreme, if it be an extreme, was another small group perhaps larger than the first who were opposed to all missions. Apparently the opposition to missionary enterprises came from men who were moved by one or the other or by both of two motives. One of these was the belief that the Bible teaches that God works to save such men as he has elected to salvation independent of all human agencies. Strange as it may seem to most of the Baptists of today, there were Baptists then as now who rejected the plan of missionary activity as opposed to God's plan for humanity. It seems perfectly clear that good men and women held to this idea and therefore opposed anything furthering the missionary endeavor. It seems strange that men holding such views should have believed in preaching at all. Another motive which moved men to oppose missions was the ignoble opposition to being called upon to give of their means for the spread of the gospel. These two motives influenced a considerable group of these early Missouri Baptists to oppose all missionary enterprise.

The majority of Missouri Baptists belonged to neither of these groups. They were not convinced in favor of world wide missions. Their view was limited here, but they were not opposed on principle to the preaching of the gospel in other countries. They did not feel any obligation for those outside the narrow limits of the section near them. Accordingly, most Baptists of Missouri seem to have believed in missions in so far as missions had to do with preaching the gospel in the destitute places within the bounds of their own congregation or association.

It is difficult to understand the logic of this group and yet it is clear that men who would give money and did give money to send a preacher with the gospel to a place where

preaching was not had in the next county, would oppose and did oppose, any attempt to send a preacher to preach in Africa or China. There were, of course, all shades of beliefs and practices on the question of missions but apparently these three groups included most Missouri Baptists of that early day.

It was the hope of Peck and his friends to spread among this large group, who were favorable to missions in the vicinity, the idea of supporting world wide missions and to this purpose Peck devoted much of his time and energy. The following quotation from Peck's *Reminiscences of Missouri* tells the story of his visit to Bethel in 1818: "On the 7th of November, Saturday, I met the church in Bethel meeting house. Elder William Street, who had come from a settlement down the St. Francois, had preached before my arrival. The church sat in order and transacted business. I then preached from Isaiah 53:1 and Elder James P. Edwards followed me from John 14:6. The people tarried through all these exercises with apparent satisfaction. Wisdom and common sense are the best guides in such meetings. Dinner was never thought of on meeting days. The Cape Girardeau Society, auxiliary to the United Society of Missions, had already been formed in the vicinity, and there were more real friends and liberal contributions to missions in this church than any other in the territory, yet in a few years, from the formation of Jackson and a few other churches from this, the death of some valuable members and the removal of others, Bethel Church had 'Ichabod' written on her doors. It became a selfish anti-missionary body." The next day, Sunday, Peck preached a missionary sermon from Exodus 33:15 and took a collection for missions which amounted to \$31.37.

His reception and the liberal offering given for missions shows that at that time Bethel Church had a missionary spirit. In that same year the minutes of July 12 show that Isaac Sheppard, Benjamin Thompson, Robert English, and Abraham Randol were elected messengers to the association and by resolution the association was ordered to correspond with the Baptist Board of Foreign Missions, thus showing the interest of Bethel Church in missionary work. It is quite probable, however, that even then there were those who were not convinced that missions should be supported and on August 7, 1819, it was voted to allow the association to deal with the mission question as it sees fit and

on October 9, 1819, it was voted that as the association had discontinued corresponding with the Baptist Mission Board, Bethel Church, itself, would so correspond with the mission board and the pastor, Elder Thomas P. Green, was chosen as the corresponding secretary of Bethel Church with the Foreign Mission Board.

In 1807, Thomas R. Musick organized the second permanent church organization in Missouri. As formerly set out, he had visited the territory in 1801 and preached and seems to have moved with his family into the territory in 1803, and was thus the first Baptist minister to live in the territory. The church which he organized in 1807 was Fee Fee Church. The name was derived from a small stream, which originally, according to Peck, was Fifi's Creek, the name afterwards being corrupted to Fee Fee. Among the members organized into this church were: Adam Martin and his wife, Mary; Abraham Musick and his wife, Sarah; Terrill Musick; John Sullens and his wife, Jane; Richard Sullens and his wife, Susan; Prudence Musick; Susan Link; John Howdershell and his wife, Joicy. This was the second permanent church in the territory and is today the oldest non-Catholic religious organization in Missouri, the church having had a continuous existence and is a flourishing organization. Unfortunately the records of Fee Fee Church, from the organization in 1807 to 1830, were burned in the wanton destruction of the library of John Mason Peck, but the records were obtained from Mrs. Kate Martin, who became a member of the church at an early date.

For a time these two churches, Bethel in Southeast Missouri, and Fee Fee in St. Louis County, were the only organizations of the kind in the state.



THE "BAPTIST" LOT, BELLEFONTAINE CEMETERY, ST. LOUIS, MISSOURI.

Monument erected to the memory of John Mason Peck, born October 31, 1789—died March 15, 1858.

CHAPTER IV

The First Associations: Bethel and Missouri

ONE of the characteristic institutions brought by Baptists to Missouri was the association. It, together with the local church, was the only machinery of organization. The importance of the association has been under-estimated both by Baptists and others. The doctrines and organization of the Baptist Church are such that if work is to be done with other people it must be done by voluntary cooperation, and while the association might seem to be a feeble and inefficient organization, it is clear that it has played a very important part in the development of Baptist work in Missouri as elsewhere.

One thing about it strikes the student of Missouri Baptist history, and that is that associational records in the form of its printed minutes, are frequently the only records to be had of Baptist work in various sections of the state. The minute books of churches have frequently been destroyed or have disappeared, but since numbers of the minutes of the various sessions of associations were usually printed, it is usually possible to find one or more copies of most of these minutes.

Of course this is a minor matter but it is clear that the association performed some very important functions. Its organization was simple. It was composed of messengers from various churches, the term messenger being ordinarily used in place of delegate since the latter implied holding of authority committed to them by the churches and it was not the opinion of Baptists that the church could or would delegate its authority to anybody. The territory of a district association was fixed in various ways. There was no certain method of determining the territory to be embraced within the bounds of the association. Convenience was perhaps the principal factor in this determination. In modern times the tendency is more and more to conform to city or county lines in fixing the territory of an association, but in the early days this was not done, and because of the large size of counties or districts in that day it was not possible.

The method of organizing an association is of interest. Sometimes, as in the case of the first associations, members of various churches concluded that it would be best to associate with one another in an association. Sometimes associations divided to form new associations either because of the large size of the territory involved or because of differences regarding doctrine or other matters. When the messengers from the churches met, they usually proceeded to organize by electing a moderator, sometimes a minister and sometimes a layman, and a clerk. Usually the moderator appointed committees who studied and reported on various matters of interest to the members. It was customary to have preaching. Usually two or three ministers preached at eleven o'clock in the morning and again at the evening hour, usually designated as at "early candle lighting." These ministers so designated to preach were chosen sometimes by the moderator, sometimes by the association itself, but most often by a committee called a committee on "Divine worship." The ministers chosen would attend to the arranging of the order of their appearance, if it were not arranged for them, and each preached a separate sermon. Sometimes they all preached from the same text but often each one selected his own text. Usually questions were received concerning practice and doctrine from certain churches who were in the association and these questions were discussed in open meeting and the answer to be returned was determined by vote of the majority. The various committees appointed made reports in writing and most often these reports were printed in the minutes.

In the early days it was the custom for the association to have prepared, usually by one of the leading ministers sometimes assisted by others, a circular letter. This letter was sent to all the churches who were members of the association and contained frequently either a discussion of some matter of doctrine or an exhortation on Christian work of some form. Occasionally the two were combined in the same letter. The historian of Salem Association, which was for many years an anti-missionary group, boasted in 1887 that for sixty years the association had not failed to send out a circular letter each year discussing an important item of doctrine.

Another letter was usually prepared by direction of the association called a "Corresponding Letter." This letter was sent to one or more other associations which held simi-

lar views on matters of doctrine and practice. This corresponding letter was frequently sent to the meeting of the other association by the hands of a messenger or messengers chosen for that purpose by the association itself and was by the messenger read at a meeting of the association addressed. Sometimes an association declined to send a corresponding letter to another association or to receive such a letter from the other association because of a question over matters of doctrine or practice. Bethel Association at one time declined to correspond with Little Piney because Little Piney was called an Association of United Baptists and in the various controversies that raged over missions a number of associations refused correspondence with any association that furthered missionary effort. The meetings of an association usually continued for two or three days and frequently resulted in a revival following the meeting of the association.

To one not acquainted with the genius of Baptist work such a gathering as an association with its annual meetings, only, its lack of authority which was expressly disclaimed in the constitution of many of the organizations, its loose organization, the futility of many of its discussions, seemed helpless to accomplish any real work. However, such an organization is in exact agreement with the Baptist democratic principles of church organization and life. Those principles disclaim the existence of authority in any organization other than a local church. No Pope, or Bishop or Presiding Elder or conference or synod or presbytery has any authority at all in dealing with Baptist churches and accordingly if Baptist churches are to unite for common purposes it must be upon the principle of voluntary cooperation and this is the basis of the association. Apparently the association was organized in most cases from a feeling that there was work to be done which was not likely to be accomplished by the individual church but it could be carried on by the churches working in cooperation. This work was for the most part the preaching of the gospel in those communities within the bounds of an association where no church existed and the early practice of the associations in Missouri was that at the annual meeting arrangements were made to secure preaching in these destitute places. Sometimes this was done by a collection of money put into the hands of a committee of one or more to be used in the support of a minister or ministers who

would preach in these neglected places and most of the associations in Missouri adopted this plan which today is in use in the employment of a district missionary, whose work is supervised by a district missionary board. In other associations it was attempted to do this work by the voluntary efforts of the pastors in the association who volunteered to preach in those places where there were no churches. This method was adopted by those churches and associations which became opposed to missions. It avoided the raising of money for missions and to this day those associations which are anti-missionary use this method, if any, in carrying on their cooperative work, and the ministers of the association are accustomed to submit to the annual meetings a report showing the number of sermons they had preached, miles traveled, visits made and money received in doing this work.

Again it must be said that such an organization might seem almost entirely ineffective but history clearly attests the fact that these meetings performed very useful functions in the lives of our people. It was in these meetings that the ministers and other leaders acquired a knowledge of existing conditions in the territory, that they came to know one another and to learn to work together. The meetings formed a forum for the dissemination of ideas and the discussion of questions. The meetings were the source of inspiration. Ministers and lay members were sometimes stirred very greatly by the addresses and discussions of the sessions and carried back to their churches something of the inspiration of the session, and the work of missions within the bounds of this association was a very important contribution to the spreading of the gospel. If this estimate of the value and work of the association is correct the historian may be pardoned if he gives much attention to these small and apparently unimportant bodies, for it is in the organization of new associations that the work of Missouri Baptists was pushed out further and further into the pioneer frontier places of the state.

The Bethel Association

A note in the minutes of Bethel in 1809, says the church resolved to secure membership in the Red River Association of Kentucky, there being no association this side of the river. In 1810, Thomas Bull, one of the leading members of Bethel, was chosen as messenger to the Red River Asso-

ciation. From 1810 to 1816 churches sprang up around Bethel in this territory. The missionary zeal of her great pastor, Wilson Thompson, and the revival spirit that swept over this section from Kentucky resulted in many conversions, and Bethel Church, wisely enough, it seems, gathered these new converts, no matter where they lived in this territory, into the membership of Bethel Church. Recognizing the fact that those who lived twenty to fifty miles away from Bethel meeting house could not attend the meetings and were thus deprived of association with their fellow members and the participation in the work of the church, it was resolved that the conferences would be held at irregular times in such communities as there were groups of members. Accordingly, it became the custom to hold a conference of Bethel Church on the St. Francois River, in the Barrens, and at such other places as the number of members living seemed to warrant. Accordingly, it would be announced at Bethel Church meeting that the next meeting of the conference would be held on Saturday with the "arm" at St. Michael. The pastor of Bethel, some of his leading members, and all other members who would do so went on Saturday to St. Michael and the conference of Bethel met in regular order. The usual business was transacted and the doors of the church were opened for the reception of members. Frequently a revival meeting followed and in some of these places there came to be a considerable number of members of Bethel. Finally in several of these places these arms became large enough and active enough to desire to separate from Bethel and to form independent church organizations. Accordingly, in a number of cases, the members residing around such a center were given letters of dismission from Bethel and were constituted into a church.

By 1816 there were enough of these new churches so that a resolution was adopted by Bethel asking for the formation of a new association in Missouri and in Arkansas. The first meeting of the body, preliminary to the formation of the association, was held at Bethel meeting house in June, 1816. Elder Thomas Donohue opened the conference with prayer and Elder James P. Edwards preached. Both of these men had been members of Bethel Church and both had been ordained by Bethel. Isaac Sheppard, one of the leading members of Bethel, was chosen moderator, and Thomas Bull, the clerk of Bethel, was made clerk of the conference. The

following churches were represented at this meeting: Bethel sent Thomas Bull, John Sheppard, Elder Benjamin Thompson, and Robert English; Tywappity Church, Henry Cockerham, John Baldwin, and William Ross. This was the reconstituted Tywappity Church dating from 1809, and was situated at what is now Commerce. Providence, which had been organized in August, 1814, on the St. Francois River near Fredericktown by Elders Wilson Thompson, John Farrar, and James E. Welch, was represented at this conference by William Savage. Saline Church, apparently in the neighborhood of Ste. Genevieve, was represented by Elder Thomas Donohue and John Duvall. St. Francois Church, whose members had been granted letters from Bethel on June 18, 1814, was situated on the St. Francois River about twenty-five miles below the site of Fredericktown, was represented by Elder William Street and Jonathan Hubble. Turkey Creek Church on Turkey Creek in Wayne County was represented by William Johnson, Daniel Johnson, E. Revelle, and S. Baker.

The matter of the organization of an association was discussed and agreed upon and the following elders were appointed to travel and to preach and to organize churches in the bounds of the territory: Henry Cockerham, John Farrar, Thomas Donohue, and James P. Edwards, and the conference adjourned to meet in September, 1816, at Bethel meeting house. Accordingly, on the fourth Saturday in September, 1816, there was held at Bethel the first Baptist association this side of the river. It was fully organized and was called Bethel Association after the name of Bethel Church. The following churches were represented in the meeting: Bethel, Tywappity, Providence, Barren, Bellview, St. Francois, and Dry Creek. There were 230 members in all these churches and the ministers were Henry Cockerham, John Farrar, William Street, and James P. Edwards.

Barren Church had been an arm of Bethel and was situated in the Barrens about 20 miles below Ste. Genevieve in what is now Perry County. It was organized in July, 1816, and Thomas Donohue was pastor as long as he lived. Bellview was in Washington County south of Potosi. It had 23 members and Elder Felix Redding was its pastor in 1818. Dry Creek Church was in what is now Bollinger County and had been an arm of Bethel.

At this first meeting of the association, Elder Thomas Donohue preached the introductory sermon and the asso-

ciation adopted articles of faith as set out by the Virginia Baptists when the Particulars and Separates united.

In 1818, the association was held in the Barrens in the house of John Duvall, one of the members of the Barren Church. At this meeting of the association, Elder William Thorpe came as a fraternal messenger to bear a corresponding letter from Mount Pleasant Association, organized that same year in Boone's Lick country, and Elder Josiah Horn came on a similar mission from Little River Association in Kentucky. Elder John Mason Peck and Thomas P. Green visited this session of the association and Peck in his *Reminiscences* says that he was called upon to discuss the question of missions and he read some letters and circulars from the Baptist Board of Foreign Missions, and that the following resolution was adopted by the association "that Elder Thomas P. Green be our corresponding secretary to open a correspondence with the Baptist Board of Foreign Missions transmitting to their secretary a copy of our minutes and receive concessions from them." Peck also discussed the matters in which he was greatly interested—missions for the Indians and the establishment of schools for them and both these matters received the approval of the association which passed a resolution recommending both missions and schools to the churches and the public. Peck says in writing afterwards of this meeting, "The doings of this meeting became the controversial point between the friends and the opponents of the missionary enterprise that continued to agitate the churches and produce a division in the whole Cape Girardeau Association."¹

Elder William Polk, who lived at Ironton for many years and who published the *Ironton Baptist Journal*, in which he gives the history of these early days says, "Communications were submitted by John Mason Peck on foreign missions which resulted in a resolution favorable to the missionary enterprise but the next year it was withdrawn and in 1820, renewed again. It was then resolved that the churches send up their views in the next association when the correspondence was again dropped and never renewed."²

The minutes of 1821 show that the association had 14 churches with a total membership of 417. Some of these churches were in Arkansas and were later dismissed to form a new association.

¹ *Western Watch*, Vol. 8, page 118.

² *Polk Christian Repository*, Vol. 6, Part 2, p. 37.

In 1822, the association appointed Elders Street, Clark, and Edwards to visit Arkansas and to constitute two churches there. It was 250 miles from their homes through the wilderness to the place where the two new churches were to be constituted. It was a long and difficult journey but these ministers went. They were supplied with money and horses by their brethren and organized two churches, Union and Little Flock, in Lawrence County, Arkansas, which were later admitted into the membership of the association in 1823.

When the association met in 1824, nine churches in the territory of Bethel Association asked to be dismissed in order to form a new association. These nine churches were: Bethel, Dry Creek, Tywappity, Clear Creek, Apple Creek, Ebenezer, Big Prairie, Hebron, and Shiloh.

In 1825, under the leadership of Bethel Association a new church was constituted six miles west of Farmington. Since the settlement was made up chiefly of immigrants from Pendelton district, South Carolina, the new church was called Pendelton Church and in 1826 this church was admitted into the association. James Holbert was pastor in the early day and was succeeded by Elder William Polk, who continued as pastor for more than twenty years.

The Missouri Association

Having told something of the first association in Missouri—Bethel—it is now time to give some of the facts regarding the second association organized in the state. This was called the Missouri Association and embraced the territory around St. Louis. This association continues to exist, although when much of the territory once within its bounds was taken into other associations, its name was changed in 1853 to the St. Louis Association under which name it still continues to function.

As has been said, Fee Fee Church was organized in 1807 in St. Louis County and was the second permanent organization in Missouri. It had seventeen members at first and Elder Thomas R. Musick brought about the organization and was its first pastor.

The second church organized in the vicinity of St. Louis was Cold Water. This was on March 10, 1809. The first pastor was Thomas R. Musick, who was succeeded by John

Clark, who served for twenty years as pastor. This church was disturbed in its early history by the slavery question. An emancipated Baptist Church on Canteen Creek, Illinois, established an "arm" in July, 1812, on Cold Water Creek, in Missouri, with eighteen members. In 1834, this arm was organized into a church called "The Baptized Church of Christ, Friends to Humanity, on Cold Water." The original Cold Water Church, organized by Thomas R. Musick, ceased to exist in May, 1819, and the Friends of Humanity Church of 1834, ceased to exist in 1838 or 1839. In September, 1841, Elders John Herndon and Thomas P. Green called together a group of the former members of the Cold Water Church and of the Emancipated Church and organized a new church in the vicinity called Salem. Elder Herndon served as the first pastor, and among others were Elders Bayless, Hawker, Clark, James, Hickman, and Sherwood.

Sometime before 1817 a church called Boeuf Creek was organized in St. Louis County and also a church called Negro Fork. In 1815, a church known as Upper Cuivre, in the vicinity of Troy in Lincoln County, was organized and sometime before 1817 there was organized a pioneer church at Femme Osage in St. Charles County.

In 1817, November 7 and 8, there was held at the home of Rev. Thomas R. Musick, in St. Louis County, the first meeting of the association which was called the Missouri Association and which is now the St. Louis Association. The introductory sermon was preached by Elder Lewis Williams, and the following churches were represented: Boeuf, with thirty members; Negro Fork, where Lewis Williams had his membership, sixteen members; Cold Water, seventeen; Fee Fee, the church of Thomas R. Musick, fifty-two; Upper Cuivre, thirteen; and Femme Osage, fourteen, a total of one hundred forty-two members. The association organized by electing Elder Lewis Williams, moderator, and Elder Thomas R. Musick, clerk, and a fund of \$12.75 was received from the various churches.

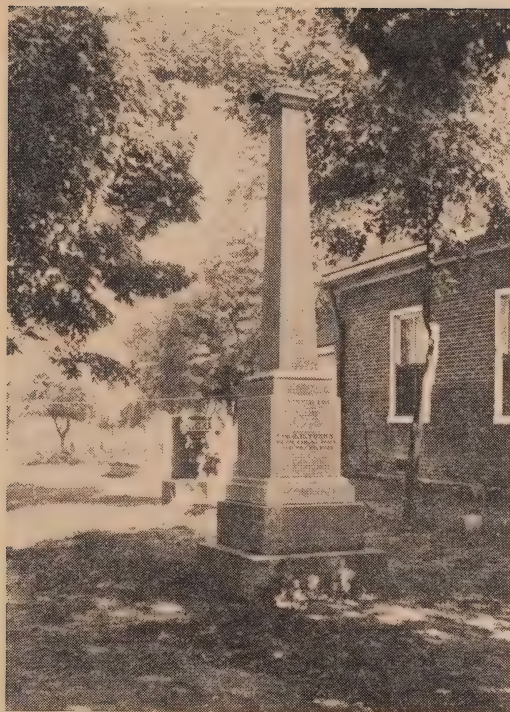
It was resolved to correspond with other associations and Elder Thomas R. Musick was asked to write a corresponding letter and in company with Elder Lewis Williams carry it to the Illinois associations. Elder Williams was appointed to preach the next introductory sermon, the meeting to be held at Femme Osage, in St. Charles County, in October,

1818, and Elder Thomas R. Musick was asked to prepare the circular letter.

This was the second association organized in Missouri, Bethel having been organized in 1816. Only thirteen men attended the organization of this association, and they represented seven churches with a total membership of one hundred forty-two.

Some information regarding Elder Thomas R. Musick, one of the oldest and most prominent members, has been given elsewhere. Elder Lewis Williams, the first preacher and first moderator of the Missouri Association, was a remarkable man both in himself and in his relation to the work of Missouri Baptists. He was a native of North Carolina. When he was thirteen years old, he came with his father's family, in 1797, to Missouri. The family settled in the vicinity of St. Louis. The only schooling he received in his boyhood was at a school for Indians at Owen's Station. This school was conducted by the Moravians and lasted about six months. Williams did not learn to read and write at this time, but he became an accomplished backwoodsman, and was a soldier during the war of 1812. He was married, in 1805, to Miss Nancy Jomp. She was converted shortly afterwards and was baptized by either John Clark or Thomas R. Musick into the fellowship of Fee Fee Church.

In 1809, a revival was held at Fee Fee Church. Williams, who had had no experience with religion or religious affairs except that his mother had been a Christian woman, attended this revival and became a Christian. Almost immediately, he felt that he ought to preach and shortly afterwards was ordained by the church. When he was thirty-five years of age, in 1819, with a large family, he attended school at the St. Charles Academy conducted by Elder John Mason Peck. Here he received not only formal instruction but great inspiration from his association with Peck, and he went out to his labor of preaching with new zeal and determination. He became one of the most useful and vigorous and active ministers in the state and preached the gospel up and down the Missouri River as far west as Cole County. In 1832, he took part in the organization of Franklin Association having organized many of the first churches of that body. In 1833, he was a missionary for the new association. He continued active in the work until his death in 1838.



**THE "BAPTIST" LOT, FEE FEE CEMETERY, ST.
LOUIS COUNTY, MISSOURI**

Monument erected to the memory of the following persons: Elder Lewis Williams, born 1784—died 1838; Elder Thos. R. Musick, born 1756—died 1842; Elder Thos. Taylor, born 1796—died 1865; Rev. J. B. Fuqua, born 1822—died 1877; Rev. J. Reed, born in England—died August, 1817; Rev. Joshua Hickman, born March 16, 1826—died May 16, 1910.

To Elder Lewis Williams and his wife were born nine children. The four sons became preachers. One of them was Dr. Alvin P. Williams, one of the most eminent scholars and ministers that Missouri Baptists have ever had, and the other three were useful ministers. One of the daughters became the wife of a man named Murphy and two of her sons became preachers, one of whom was Rev. J. D. Murphy, D. D. Another daughter married a Mr. Cooper and two of her sons were Baptist ministers. It can thus be seen that the winning of one man, Lewis Williams, to the gospel did a great deal for Missouri Baptists.

The second meeting of the Missouri Association, really the first meeting after the organization, was held at the Femme Osage Church, on October 24, 1819. At this time the association formed a society called the United Society for the Spread of the Gospel. Its purpose was to aid the western mission in spreading the gospel and promoting common schools in the western parts of America. Each member was to contribute \$5 annually for the purposes of the society. Among the members were Elder Thomas R. Musick, Thomas P. Green, Elder J. P. Edwards, Elder J. E. Welch and John Mason Peck. Peck's hand is clearly seen in the organization of this missionary society, the first to exist west of the Mississippi River. This society continued to function for some time and employed a number of missionaries who traveled over various parts of the territory preaching and organizing churches and the Missouri Association remained a missionary body.

The First Baptist Church in St. Louis was organized by Elders Peck and Welch, February 18, 1818. There were eleven members in the organization and they determined to proceed with the erection of a house of worship. This was done and the first religious meeting house in St. Louis other than Catholic was erected by this church. For some time this first church prospered. In 1824, it had fifty-four members, but St. Louis was a very difficult place in which to carry on religious effort, and when Elder Peck went on to other fields to labor, this church lost ground. In 1833, it had seventeen members and shortly afterwards disbanded.

October 22, 1818, Elder James E. Welch helped to organize the Friendship Baptist Church, in what is now Warren County, near the town of Marthasville. It became a member of the Missouri Association.

Also in 1818, Elder J. E. Welch helped to organize a church in St. Charles, which became a member of the Missouri Association.

Another church admitted into the Missouri Association was the Second Baptist Church of St. Charles, formed through the effort of Elder William Hurley, in 1832. After Elder Hurley left the church as pastor it declined and finally ceased to exist.

In 1822, the Missouri Association dismissed the churches which were members of the Association north of the Missouri River to form a new Association called Cuivre and in 1832, three churches were dismissed to join the Franklin Association. The minutes of the Missouri Association show that in 1833 there were seven churches, sixty-six baptisms, and a total membership of 335, more than half of whom were members of the African Baptist Church of St. Louis. At that time there were only four ministers in the Association—Thomas R. Musick, J. Bailey, A. Felson, and J. B. Meachum. Felson and Meachum were of the African Baptist Church. In 1834, there were seven churches with an aggregate membership of 342, with 32 baptisms. In 1835, there were eight churches, seven ministers, and 390 members, but only 15 baptisms during the entire year. During all these years the Missouri Association remained a missionary body. One of the resolutions adopted in 1849 recommended to the churches to keep up weekly prayer meetings, to help by prayer and contribution foreign and home missions, the American and Foreign Bible Society, the General Association, the Baptist College and Sabbath Schools.

At the meeting of the association at Concord Church, in 1853, the name of the association was changed to St. Louis Baptist Association, which name it still bears. The word united seems to have been dropped from the name. The association received a visit at this time from the corresponding secretary of the Board of Home Missions, and the body evidently gave consideration to such matters as missions, education, temperance, and Sunday Schools. However, little seems to have been done in the way of missionary activity during the year, and at the meeting of 1855, at Salem, it was resolved not to promote foreign missions as a body but only missions among the destitute in its own territory. However, a missionary calendar was arranged for the churches at this time and the meeting of January 9 set aside for making offerings to foreign missions.

Up to 1859 the executive board of this association usually kept a missionary or missionaries in the field. Among these were: Joshua Hickman, J. B. Fuqua, and P. H. Steenstra. At this time the reports show there were 13 churches in the association having a total membership of 2,359. This included at least one church for Negroes.

The early history of the churches in the city of St. Louis shows that for a long time only one church, called the First Baptist Church of St. Louis, existed. It was organized as has been said, in 1818, by James E. Welch and was for a number of years the only Baptist church in the city. This church lost its prominence and was formally dissolved February 10, 1833.

The next church in St. Louis was the Second Baptist Church, organized by 12 members, January 6, 1833. The famous William Hurley was in charge of the organization and was the first pastor of the church, preaching to it until 1835, when Thomas Parrish Green, lately of Cape Girardeau, was called to be the first regular pastor since William Hurley was acting really as a supply. Elder Green remained as pastor one year and it was during his care of the church that a lot was bought on the corner of Morgan and Sixth Streets and a foundation for a church laid. Early in 1836, this lot with the foundation was sold and the church bought from the Episcopal organization a church building at Third and Chestnut. They called, in May, 1837, Elder B. F. Brabrook and immediately moved into the new house. There were at the time 14 members of the church. This membership grew rapidly under Pastor Brabrook, who remained for two years, being succeeded, in 1839, by Elder R. E. Pattison. A vacancy occurred in the pastorate of the church and for a period of time, in 1841, the pulpit was supplied by John Mason Peck and Ebenezer Rogers.

In 1841, the church called Isaac T. Hinton, who served until in 1844 and was a very popular and successful minister. The church grew rapidly under his leadership there being more than 100 baptisms during the time, and the house was enlarged.

From 1845 to 1848, the church had Dr. S. W. Lynd as pastor. Again the church experienced a period of growth and built a new house of worship on Sixth and Locust Streets at a cost of about \$40,000. This put a debt on the organization and some difficulties were met and when Dr.

Lynd resigned, in December, 1848, the church called on John Mason Peck as supply, but in October, 1849, called the famous Dr. J. B. Jeter, of Richmond, Va., as pastor, who remained until in July, 1852. This pastorate was a period of great prosperity. Three colonies were sent out to form new churches: the First German Baptist Church, in January, 1850; the Third Baptist Church, September, 1850, and the Fourth Baptist Church, in September, 1851. Generous contributions were made each year to missionary work within the city. Dr. Jeter was succeeded as pastor, in order, by Rev. D. Read, Rev. E. H. Page, Dr. Galusha T. Anderson, Dr. A. H. Burlingham, and Dr. W. W. Boyd.

Dr. Anderson was pastor during the war and the church was greatly extended during his pastorate. Dr. A. H. Burlingham served from 1866 to 1877, and during this time began the erection of a new meeting house at the corner of Twenty-seventh and Locust Streets. This house was occupied early in 1875. Dr. Burlingham was a successful pastor and made one outstanding contribution to the history of Missouri Baptists. It was his suggestion, made to the Missouri Baptist Convention, in 1877, that brought about the union between that convention and the Missouri Baptist General Association thus helping to heal the wounds of the war.

That part of the house of worship which was opened, in 1875, was a chapel and it was not until the pastorate of Dr. W. W. Boyd, who entered upon his work in June, 1877, that the building was carried almost to completion. On January 3, 1879, when the building was almost ready for use, it was destroyed by fire. After most heroic efforts, it was rebuilt and dedicated on November 6, 1880. Two famous former pastors, Drs. Jeter and Burlingham, were present, and the dedicatory sermon was preached by Dr. John A. Broadus of the Seminary.

The calamity which fell on the Second Church with the destruction of the building aroused great sympathy on the part of many people of various religious denominations in the city. Offers of help came. Numerous buildings were offered to the church for use. Out of these conditions there grew an incident which greatly disturbed the relation of the Second Church to the other Baptists of the state. For some time the congregation used a building offered to them by a Jewish congregation and charges were made that Dr. Boyd and the church modified their services in some ways to

avoid offending their Jewish friends. One of these charges was that they avoided all reference to Christ in the service and a formal protest was made against this situation by seven Baptist pastors in the city. Considerable feeling was aroused both within and without the church and the charge of heresy was filed with the St. Louis Association against the Second Church, and the charges were sustained, and the Second Church severed its connection with the association.

The matter was presented to the meeting of the General Association in the following October, and the messengers of the Second Church filed a declaration that it was not the purpose or intention to surrender anything of the Baptist faith. One item of the charge of heresy was based upon the communion held at the close of the service of the first Sabbath in the Jewish Synagogue, when it was claimed others than Baptists were invited to participate in the communion service and did so, and the declaration framed by the representatives at the General Association disclaimed any authorization or approval of this specific action.

This declaration was received by the General Association and its messengers were seated, but the church declined to make a similar statement to the St. Louis Association and remained out of that body another year. In 1880, the church did not send messengers to the General Association as it was still being criticized in the state.

But in 1881, the Baptist pastors of St. Louis and the editors of the Central Baptist and the Christian Repository signed a declaration agreeing to forget the past and to work together on the principles of the Baptist faith, and the Second Church send messengers to the next meeting of the General Association.

One of the most distinguished men ever in Missouri among Baptists was Dr. J. B. Jeter, for a short time pastor of the Second Church. He was a native of Virginia and began to preach in Bedford County in that state, in 1822, and took part in the organization of the Baptist General Association of Virginia, in 1823. He was ordained in 1824, and for nine years served in various small places in Virginia. He was eminently successful in these places having baptized more than 1000 people in these nine years. Such was his success that he was invited to become pastor of the great First Baptist Church, of Richmond, which he did in

January, 1836, where he served thirteen years and baptized into the fellowship of the church nearly 1,000 members. Leaving Richmond, in 1849, he became pastor for three years of the Second Baptist Church, of St. Louis, and his work there was highly successful.

In addition to these pastorates and others which he held, Dr. Jeter was prominent in the work of the denomination in many ways, being an editor of the Religious Herald, a member and in a number of cases, the president, of various boards of trustees of colleges and missions, and he was a writer of great power. Perhaps his best known book is Campbellism Examined, a careful examination of the ideas advanced by the New Reformation. It was this book which was answered by the young Missourian, Moses Lard, a distinguished disciple of Alexander Campbell, which text called forth the remarkable production called Campbellism Exposed, by A. P. Williams, perhaps the most severe and careful examination of these doctrines ever published.

Another man of great distinction who was pastor of the Second Church was Galusha Anderson. He was a native of New York, educated in Rochester University, and had been a pastor in Wisconsin before coming to St. Louis. He did remarkable work in St. Louis in spite of the fact that the troubles of the Civil War period came during his pastorate. He was the first president of the Missouri Baptist State Convention, the body formed of the Northern Baptists in Missouri in opposition to the General Association.

On leaving the Second Church, Dr. Anderson was for a time a teacher in the Newton Theological Seminary. Later he was pastor of the Second Church in Chicago, and in 1878 was chosen president of the University of Chicago where he served with great distinction.

The Second Baptist Church has had a number of distinguished laymen. Among them were: William M. McPherson, who came to St. Louis in 1841 and was soon prominent in the business life of that great city. At first he practiced law successfully but entered the real estate business and was eminently a success here. He originated the Bellefontaine Cemetery and was one of the promoters of the Eads Bridge. The Second Baptist Church was given much of his time and much money for its work, and he was prominent in the work of the General Association.

Another layman of great prominence was Nathan Cole,

who as mayor of St. Louis and president of the Merchants Exchange and later a member of Congress, served his community in a public way but was also a faithful member of the Second Baptist Church. Mr. Cole was the treasurer of the Missouri Baptist State Convention.

William M. Page came to St. Louis in 1833, and became a member of the Second Baptist Church in 1842, and was in the same year chosen a deacon of the church. Shortly afterward he removed to New Orleans and helped to organize the First Baptist Church of that city and was influential in securing the removal of Pastor Hinton from St. Louis to New Orleans.

Mr. Page returned to St. Louis in 1848 and engaged in the steamboat business. He pursued other business affairs and was highly successful. He continued as a deacon in the Second Church and was for a number of years a member of the executive board of the General Association and one year president of that board.

The Third Baptist Church of St. Louis was organized September 29, 1850, in the house of the Second Baptist Church, whose pastor, Dr. Jeter, helped to constitute the church. For a time the new church was in such condition as to require support, which it received from the Southern Baptist Convention and the General Association. Its first pastor was Rev. Joseph Walker, who served from 1850 to 1852. At that time Elder John Teasdale was called as pastor and served until his death at the Gasconade Bridge disaster in 1855.

The Rev. Teasdale was succeeded by Rev. W. Barnhurst and he by Rev. Elias John Foote, who continued up to the war period.

During the war, in June, 1862, the church called Rev. J. V. Schofield, who continued as pastor until 1869. During his term the church began to build an adequate house of worship. When he resigned, in 1869, the membership totaled 197.

The next period of prosperity of the Third Church began with the calling of Dr. W. Pope Yeaman as pastor, in February, 1870. He served for a little more than six years. During this time some 400 members were received into the church and the debt of the church was paid.

Upon the resignation of Dr. Yeaman, Dr. George A. Lofton, of Mississippi, was called to be pastor of the church.

As is the case of all other churches which grew rapidly and come to positions of leadership and influence, the Third Church has had certain outstanding laymen in its numbers. One of these was the Honorable Marshall Brotherton, who came to St. Louis with his parents, in 1811, was honored by his fellow citizens by positions of honor and trust and was one of the most useful men in that great city for many years. His generosity was one of his outstanding qualities and he was greatly beloved. He died in November, 1871.

Another prominent layman was William Marshall Senter. He was head of the firm, the Senter Commission Company and was eminently successful in business, was active in the work of the Merchants' Exchange, being a director and president, and also of the Cotton Exchange. He was vice-president of the Texas and St. Louis Railway, now the St. Louis Southwestern, but in the midst of a busy life, he found time to be active in church affairs. He joined the Third Church, in St. Louis, in 1870, while Dr. Yeaman was pastor. He was made a deacon of the church, president of the financial board, and superintendent of the Sunday School, and he served the General Association on its executive board with credit to himself and great value to the board. Mr. Senter was noted as being very generous and he gave large financial support to the church and the denomination. Charles P. Senter, a distinguished Baptist of St. Louis, and a member of the Third Church, who died in 1933, was the son of William M. Senter.

The Garrison Avenue Church in St. Louis was organized in 1877, with 34 members, mostly coming from the Third Church. Dr. Yeaman was the first pastor and he was succeeded by Dr. J. C. Armstrong. This church, owing to a change of location, is now called the Delmar Church and is one of the leading churches of the denomination in Missouri.

The Carondelet Baptist Church. This was first a mission Sunday School in South St. Louis, established in 1864, and a church was organized on November 3, 1867, at the house of Clinton S. Barrett. Dr. Adiel Sherwood, the famous pastor and college teacher, took the lead in the organization of this church and was assisted by Dr. Scholfield, then pastor of the Third Church. The church has had a number of lead-

ing preachers as pastors and is an active and vigorous institution at the present time.

The churches in this association have always been active in pushing the work of missions in the city of St. Louis. These churches organized the St. Louis Baptist Mission Board in order to do mission work in the city in a systematic way. They employed a superintendent of missions who gave his time to promoting this work in the city of St. Louis. A number of able men have served in this position and have done very much to advance the Baptist cause in this great city to its present position. The present superintendent of missions in St. Louis is Rev. Samuel E. Ewing, D.D., who has served in this place for many years. He has been a great power in his position, and his wide acquaintance, his devotion to the work, his close association with the general work in the state have served to make him one of the leaders of our work. Perhaps no man in the state has more friends or has more of the confidence of Missouri Baptists. For many years he has been the efficient Recording and Statistical Secretary of the Missouri Baptist General Association.

The St. Louis Association is the old Missouri Association which changed its name in 1853. Some account of the early history of the association has been given. The 1933 reports show that it is the largest association in the state in point of membership. In 1933, there were 40 churches with a total membership of 20,105 and during the year the baptisms amounted to 1,306. At this time five churches had more than 1,000 members. They were: The Third Church with 3,930, Tower Grove with 2,086, Fourth Baptist Church with 1,330, Euclid with 1,349, and Lafayette Park with 1,293. The officers of the association were F. A. Lowry, moderator, and S. E. Ewing, clerk. The pastors were: J. W. McAtee, W. M. Wigger, F. D. Stone, E. B. Willingham, W. E. Denham, E. F. Johns, Oliver Shank, L. F. Maynard, Fred C. Luedecke, W. W. Anderson, R. K. Kelly, D. D. Seger, J. F. Abbott, T. Stoeri, George H. Tolley, Albert Linder, W. S. Montgomery, M. E. Moon, C. O. Johnson, F. A. Lowry, D. F. Risk, G. H. Murch, U. S. Randall, G. C. Cross, Robert McKay, F. M. Baker, F. E. Gimlin, L. R. Strother, J. F. Reagan, J. M. Pepper, J. A. Sskwor, W. E. Detmers, R. F. Carroll, L. L. Fuqua, H. L. Reader, and C. S. G. Boone.

CHAPTER V

Mount Pleasant Association

THE third Missouri association of Baptist churches was organized in the meeting house of Mount Pleasant Church in the Boone's Lick settlement in what is now Howard County, on July 25, 1818. Out of compliment to the church where the association was organized, one of the early churches of Missouri, the association took the name Mount Pleasant Association, a name which after many years, after many divisions, after many triumphs and some defeats, the association still bears.

At the first meeting Elder Luke Williams, a distinguished pioneer preacher of the day, preached the sermon, and prayer was offered by Elder Edward Turner. The choice of moderator fell on Elder William Thorp, another active and useful pioneer preacher. George Stapleton was chosen clerk.

For a number of years the meetings of the association were held regularly, and among the names which are found in the minutes of those who bore prominent parts, sometimes as visitors and some of them active members in the association are Elders Ebenezer Rogers, Fielding Wilhoite, John B. Longan, Thomas Fristoe, Colden Williams, and Kemp Scott. Surely any association might be proud to have in its minutes such a list of ministers. Here were the men, in a large measure responsible for the preaching of the gospel in the early days in central and north Missouri, and who took an active part later in the formation of the new Central Society. Colden Williams was apparently the only man of the list who was not present at Providence Church in 1834 when the society was organized. Colden Williams' name appears as that of a member in the minutes of Bethel Church in the early days. Other well known men whose names were found in the minutes of the Mount Pleasant Association in these early meetings were Uriel Sebree, William Jewell, and Samuel Boone. The services of Uriel Sebree to Mount Pleasant Association and to the General Association, both of which bodies he served as moderator, are well known. William Jewell was the famous Columbia

physician and business man who was responsible for the founding of the great college that bears his name, and Samuel Boone, a member of the great pioneer family that gave their name to the Boone's Lick Country, was a relative of Daniel Boone, and it was in Samuel Boone's house that Mount Horeb Church, one of the earliest churches of the whole section of the state, was organized in 1833.

The churches which formed the association were Mt. Pleasant, Concord, Salem, Mt. Zion, and Bethel. Some facts regarding the organization and early history of some of these churches are here given. The founding of churches in this part of Missouri was attended in that day with much difficulty and many dangers. Indians formed an ever present menace. Conditions of life were very strenuous. In spite of handicaps the gospel was preached, churches and associations sprang up and the growth for many years is little short of marvelous.

In 1810, the first church north of the Missouri River was organized by a group of Christians, who said that they were baptized members of the United Order. They met a short distance from Loutre Island, in May, 1810. They were called the Church on the Loutre. They were Samuel Brown, Joseph Baker, John Savage, William Savage, Delaney Bolen, John Snethen, Prudence Snethen, Elisha Todd, Benjamin Gammon, Abraham Groom, Susanna Savage, Elizabeth Williams, Frances Brown, Patsey Bolen, Mary Savage, Margaret Jolly, Sally Gammon, Sarah Todd, and Sarah Groom.

In September, 1810, Joseph Baker was elected pastor, Samuel Brown was ordained deacon, and William Savage was made clerk. Elder Joseph Baker died in the fall of 1811, but the church grew and held its meetings in an unoccupied log cabin west of Loutre Creek and four miles north of Loutre Island.

This little church and its community suffered greatly from the Indians in these early years. Elder Peck in his *Reminiscences of Missouri* sets out in detail the struggle between these settlers and the hostile Indians and the part which the members of this church played in the resisting and final defeat of the Indian race. So severe was the trial to which they were subjected by the Indians that all of the members of this church except Benjamin Gammon and his wife, Sally, and Sarah Groom moved away from the settlement into the Boone's Lick Country.

After the war was over some of these people returned to the settlement near Loutre Island. This little church was the first church organized west of St. Charles and north of the Missouri River.

In 1810, there came into the Boone's Lick Country a number of families from Kentucky. Several of them were Baptists. Among these were Colonel Benjamin Cooper, one of the pioneers of Kentucky, Sarshal Cooper, Braxton Cooper, and Elders William Thorp and David McLain. The little settlement, which they formed in 1810, was added to in 1812 by those Baptist families driven out from the Loutre settlement by the Indians. Among them were members of this original church at Loutre Island. William Savage, the clerk of that first church, was one of those who came into the Boone's Lick Country. Even here the Indian menace was felt. The warwhoop was heard frequently and those who went about carried rifles for protection, but these early Baptists believed in preaching the gospel.

On April 8, 1812, Elders Thorp and McLain organized Mt. Pleasant Baptist Church, the first church in the Boone's Lick Country.

The members of this church were: Elder David McLain, Samuel Brown, Abraham Groom, John Berry and wife, David McQuitty, Elisha Todd and Sarah Todd, his wife, William Creason and wife, William Monroe and wife, Isham Revis, Berry Wren and wife, Shadrack Wren, John Snethen and his wife, Prudence, Josiah Brown and Frances Brown, his wife, a Mr. Hill, and a Mrs. Winscot. Elder William Thorp and wife united with the church in November, 1816.

The members of this church lived in the midst of Indian troubles that harrassed this section. Most of them lived in forts and the fields were cultivated under the guard of armed men. Because of this situation, no regular meetings were held from September, 1812, to January, 1816, but Elders McLain and Thorp held meetings and preached in the fort. Elder David McLain was pastor from July, 1812, until April, 1819, when he was succeeded by Elder William Thorp. Elder Thorp resigned in February, 1824, and was succeeded by Ebenezer Rogers, who served to 1833.

In the first twenty-five years of the history of Mount Pleasant Church several divisions occurred. In 1817, some of the members withdrew owing to a quarrel over slavery. In 1831, there was a split over the election of a pastor, and

in 1832, over the question of missions. A number of the members withdrew in 1834 and affiliated themselves with the Campbellites and finally, in 1838, a division of the church associated themselves with the Methodists.

The next church north of the Missouri River was Bethel, in the west part of Boone County, north of Rocheport. The following were the original members: Anderson Woods, Betsy Woods, Daniel McQuitty, John Turner, and James Harris. Elder William Thorp served as first pastor. On December 20, 1817, in the home of Elisha Todd, south of Fayette, in Howard County, there was organized a church with the following members: Elder David McLain and wife, Thomas Hulbarth, Elisha Todd and wife, Henry Burnham and Elder Colden Williams and Edward Turner. Elder McLain was the moderator and Henry Burnham the clerk. They built a meeting house, in June, 1818, on Bonne Femme Creek, and in 1823, removed this house to near where the church was originally organized.

In 1831, there was a division in the church over missions, but both sides continued to use the same house.

Salem Church, with nine members, was organized in Callaway County, May 31, 1818. Elder James E. Welch, then a missionary of the Triennial Convention, assisted in the organization. John Mason Peck visited this church in December, 1818.

Concord Church, in Cooper County, was organized May 10, 1817. The ministers present were Elders Edward Turner, William Thorp, and David McLain. There were fourteen of the original members of this church.

This church was south of Boonville and assisted in the organization of Concord Association in 1823. Elder Luke Williams was the first pastor and served for six years until his death. He was succeeded by Elder Kemp Scott. The church grew rapidly under Elder Scott's leadership.

At the first annual meeting of the Association held at Mt. Zion Church, in Howard County, a question was received from Salem Church, "Is it admissible for a church to license a sister to speak in public?" The association answered "No." Two new churches were received at this time—Pisgah and Providence Churches.

In 1820, at a meeting of the association south of the river at Concord Church, seven new churches were admitted.

These were: Petit, Osage Bottom, Mt. Nebo, Double Springs, Big Bottom, Mt. Ararat, Little Bonne Femme and Chariton. Some new names appear in the list of ministers. Among these are John B. Longan, Peter Woods, and Ebenezer Rogers. Most of the new preachers were from Kentucky. At this meeting Elder Peter Woods was moderator and the reports show that there were 401 members of the various churches.

The growth of Mt. Pleasant Association for the next few years was really remarkable. This was due, in part, to the tremendous immigration pouring into the Boone's Lick Country from Kentucky and Tennessee and other states; in part, to the activity of an unusual group of men who, in addition to those mentioned, were: Fielding Wilhoite, Thomas Fristoe, Colden Williams, Kemp Scott, among the ministers, and Samuel Boone and William Jewell among the laymen. In 1823, there were 32 churches recorded, 504 baptisms during the year with a total membership of 1,523. The association covered a very large territory, and it was agreed at the meeting of 1823 to divide into three associations. This was accordingly done. The original association, Mt. Pleasant, met in 1824 at the Little Bonne Femme Church. Elder Edward Turner was moderator, and George Stapleton continued as clerk. Five new churches were admitted into the association, and there had been 103 baptisms.

The meeting of 1825 was held at Mt. Zion Church in Howard County, and the position of the association on one of the mooted questions was made clear in the answer given to a question asked by one of the constituent churches, "Will the Mt. Pleasant Association advise the churches composing the body to receive into their fellowship a member baptized by a person out of their fellowship?" The answer given was no. Three new churches were added at this time and Elder Ebenezer Rogers read a letter from the Board of Foreign Missions at this meeting.

Another division was made in the association at the session of 1827 held at Mt. Pleasant Meeting House. The churches east of the line agreed on, which was the line between Range 13 and Range 14 West, organized the Salem Association. Sixteen churches and ten ministers were left in Mt. Pleasant.

One item of business attended to at this meeting was the

sending out of a circular letter written by Elder Ebenezer Rogers on the questions of faith since some of the churches had been disturbed by ministers who were preaching the Arian heresy.

When the association met in 1832, the report shows that there were nineteen churches, with a total membership of 1,050. Ninety-one baptisms were reported for the year. The ministers in the association were: Fielding Wilhoite, P. Alexander, Thomas Fristoe, Ebenezer Rogers, Thomas Turner, H. Thomas, Felix Redding, J. Buster, J. Radcliff, and A. J. Bartee. It will be noted at once that some of the men in this list were among those active in promoting the organization of the Central Society, while some of these ministers became active anti-missions leaders.

When the association met, in 1834, it faced certain difficulties. The new reformation had entered Missouri. The meeting was held this year with Dover Church, in Randolph County, and Dover Church, itself, sent two sets of messengers and two letters. Elder Lynch Turner, in 1830, fell into the errors of the new reformation, and he taught the views of Alexander Campbell. He was tried by Dover Church on the charge of heretical teaching but was sustained by a majority of the members. On that action, a minority of the people withdrew and sent up a separate letter to the church stating the situation. It was a difficult situation and was met by the Association by asking the corresponding messengers, who were present from Concord, Salt River, Fishing River, and Saline Associations, to serve as a committee, hear the testimony in the case and make a recommendation to the association. This committee chosen elected Elder J. B. Longan as moderator, and Payton Nowlin clerk, and recommended to the association that the minority letter of Dover Church be received on the ground that the charge against Elder Lynch Turner had been proved. This recommendation was accepted by the association.

In 1841 Fielding Wilhoite and Thomas Fristoe made a report on one of their famous missionary journeys and from that report it is evident that conversions and baptisms and new churches marked their progress through the territory which they traveled. In 1842 the clerk of the association recorded that during the preaching session Thomas Fristoe preached and concluded his sermon with a warm and feeling exhortation and that there were many mourners and several professions of conversion following this exhor-

tation. It was work like this that made Thomas Fristoe such a power in all the territory of north and central Missouri. In the ability to feel strongly about the gospel and to arouse the feelings of other people by marvelous exhortation he was unsurpassed among all the preachers of the state. It is said of him in another place that he and A. P. Williams, the great scholar and author who often worked with Fristoe, made a most remarkable team. It was the usual custom for Williams to preach, and his logical, concise and forceful discussion of the great doctrines of our religion aroused great interest and held the attention of large congregations. Ordinarily he would be followed by Thomas Fristoe in one of those marvelous exhortations that moved the emotions of men in a wonderful way.

In 1844 the minutes show that A. P. Williams visited Mount Pleasant Association from North Liberty Association, and the name of S. C. Major, the outstanding layman, appears as a member this year. In 1849 the association is reported as taking pledges for missions. In 1854 Mount Pleasant Association met and heard the preaching of the introductory sermon by that matchless orator, William Thompson, then living in Huntsville, and in that same year Noah Flood, another famous preacher of great ability, appears as a messenger to the association. In 1855 the association, impressed by the necessity of training for its ministers, organized a Ministerial Education Society and took pledges for this work. Among those who contributed are Noah Flood, who was made president of the new society, and William Thompson, who became one of the directors. The reports to the association this year showed that there had been three hundred and fifty-four baptisms and that the total membership was three thousand and forty.

In the following year, 1856, there had been two hundred and thirteen baptisms and the membership was two thousand seven hundred and eighty-two.

At the meeting in 1850 a report was read concerning the General Association. So clear-cut is the endorsement that this report is quoted here: "At the time of the organization of the General Association the whole denomination throughout the entire state was not only dormant and distrustful of missionary organizations but a majority of the denomination waged a deadly hostility toward all benevolent enterprises. The benign influence of the General Association through its evangelists made such a strong impres-

sion as to bring it into favor with the churches. Its influence became paramount in the district associations." The committee asked that a collection be taken up in all the churches for the General Association and that Mount Pleasant Association become auxiliary to the General Association. This report was made by Wade M. Jackson, one of the outstanding laymen of the state, and Elder Noah Flood. The minutes of 1858 note the presence of J. B. Fuqua, a pastor in St. Louis, at the meeting and his participation in the work of the association. In 1858 the association resolved to expunge from the minutes the amount pledged by different churches and individuals as this publication probably tended to limit the amounts given.

In 1859 the association adopted a resolution approving the publication of the Missouri Baptist, about to be started at Miami in Saline County. In 1860 the association voted that it would no longer receive queries nor would it hear difficulties between churches. These two matters had frequently taken a great deal of time in all the associations in the state. Sometimes the queries sent up were such as it was desirable to discuss and to agree upon an answer. Sometimes they were of a nature that the discussion was a waste of time. Too, the minutes of the association before the war show constant attention to the matter of settling difficulties arising among Baptist churches. It was customary for the association to appoint a committee to visit the churches and try to bring about peace and understanding. Apparently Mount Pleasant Association concluded that this was no longer a proper function of the society. In this same year the association passed resolutions endorsing Elder William Thompson, LL. D., as an able and efficient minister of the gospel, an experienced college president and a Christian gentleman in the fullest acceptance of the word.

In this year W. R. Rothwell, the new president of Mount Pleasant College, appears as a member of the association as does S. Y. Pitts. In 1860 the association said by resolution, "That the origin, rise, and prosperity of the General Association is manifest evidence of the divine impress throughout its history as fully established by the great moral and spiritual work it has accomplished. The General Association has been the great moral lever or mainspring that has put into motion or founded all the literary institutions that have been reared up by the Baptists of Missouri. It gave irresistible impetus to the Baptist cause throughout

the state and has wielded a moral influence that eternity alone can unfold. Its founders may justly be held up to posterity as the chosen instruments of God to accomplish the great work he called them to do."

The preceding year had been a most prosperous one in the association, as the reports show that they had kept two missionaries in the field, had baptized three hundred and sixty-five converts, and had a total membership of three thousand, two hundred and forty-three. In 1861 there were reported two hundred and thirty-nine baptisms and only fifty-four in 1862 when seventeen churches of the forty-two sent no messengers to the association on account of the war. In 1863 it was reported that there had been two hundred and five baptisms and the association resolved to try to bring about a reunion with the Old School Baptists, meaning Mount Pleasant Old School Baptist Association "who hold so many views like ours." What became of this resolution after it was passed, or whether any action was taken looking to such union is not known as the minutes for 1864 are not to be found. Perhaps no meeting was held, but in 1865 the association reported a total of one hundred and forty-two baptisms, and among the names of the messengers appears that of L. Elledge as a messenger from Friendship Church. This man had a useful career. For a time he was pastor of the famous New Hope Church in Franklin County and later was pastor in St. Louis and in Cape Girardeau.

In the meeting of 1870 the association asked Wade M. Jackson to prepare a history of Mount Pleasant Association to be incorporated in a history of Missouri Baptists then in course of preparation by S. W. Marston. At the same session R. S. Duncan, who afterwards took over the material gathered by S. W. Marston and wrote the famous history of Missouri Baptists, attended the session as a district agent for the Foreign Mission Board of Southern Baptists. At this meeting, too, W. R. Painter appears as a minister in the association. At the meeting of 1871 Harvey Hatcher attended and spoke on missions and on Sunday evening of that session Dr. J. R. Graves, the famous preacher, debater, and author of *Memphis, Tennessee*, was present by invitation and "preached to a vast concourse of people a powerful and touching sermon." This year the reports showed three hundred and thirty-three baptisms and a total membership of three thousand six hundred and eighty-six. In 1865 W.

R. Rothwell moved to renew the effort to bring about a union with the Old School Baptists. This motion was adopted by the association. In 1867 the association adopted a resolution approving the Missouri Baptist Journal, and in 1868 the body took notice of the death of Stephen Wilhoite. Stephen Wilhoite was one of the useful laymen of Missouri. He was a brother of the famous preacher, Fielding Wilhoite, and with his brother was a member of the body that organized the Central Society in 1864. This year three hundred and twelve baptisms were reported and the association gave great stress as it had been doing for some two or three years to the question of Sunday Schools. In 1869, eighty-five baptisms were reported. The meeting of 1870 was visited by Dr. W. Pope Yeaman, who spoke for the Central Baptist and the body this year adopted resolutions honoring Jesse Terrill, Thomas Fristoe, and Fielding Wilhoite, who were reported as being ill.

In 1872 among the distinguished visitors was Samuel Howard Ford, then, as for many years afterward, editor of the Christian Repository in St. Louis, and certainly one of the greatest scholars, writers, and preachers that Missouri Baptists have ever known. In this year the association honored the memory of two of its outstanding members who had died during the year. They were Thomas P. Fristoe and Y. R. Pitts. The reports showed three hundred and fifty baptisms with a total membership of three thousand six hundred and fifty-four. In 1873 a memorial was read for three of the members of the association who had passed away in the preceding year. These were Jesse Terrill, John M. Byron and Noah Flood. Of the latter it was said, "He stood with Rogers and Hughes and with Fristoe, linked them to us." It was noted in the memorial that Terrill and Flood had both served as moderators of the association.

At the meeting of 1874 M. J. Breaker appears to plead the cause of missions in Missouri. Among the distinguished visitors was again Dr. S. H. Ford. The baptisms this year numbered three hundred and twenty-two. They were one hundred and eighty-six in number in 1875, while in 1876 they numbered one hundred and thirty-five. This meeting was attended by S. A. Beauchamp, D. B. Ray, and S. H. Ford among the visitors. The meeting of 1877 was attended by Dr. Yeaman and Dr. Ford as visitors and received reports showing one hundred and forty-one baptisms. At this meeting a report was read on the General Association by

M. J. Breaker, then president of Mount Pleasant College. In this report Dr. Breaker criticized the General Association for certain of its policies. Among these were its interest in educational institutions, its employment of a General Superintendent of State Missions, and its establishment of headquarters in St. Louis. The meeting of 1879 was attended by a number of distinguished visitors. Among them were M. L. Laws, the secretary of the Sunday School Convention, Dr. D. B. Ray, Dr. S. H. Ford, Dr. J. C. Armstrong, and that distinguished layman, L. B. Ely. This year Dr. W. Pope Yeaman was present as a member of the association, being at this time pastor at Fayette Church. The meeting of 1880 adopted a memorial to the life and services of S. C. Major of Fayette, long a distinguished layman and for a time president of the executive board of the General Association. The session of 1882 received an able report on foreign missions and also adopted a memorial to Jesse W. Terrill, who was for forty years a member of the association and six of those years served as its moderator. This year the destruction of the Mount Pleasant College building by fire was reported.

In 1886 the reports showed four hundred and sixty-three baptisms in the association, and two thousand five hundred and ninety-nine members. This year S. M. Brown attended as agent of the Central Baptist, and this year also, for the first time, a report was read on the distinctive work of women in the church and association.

The meeting of 1933 of Mt. Pleasant Association showed that there were thirty churches with 4,530 members and that there had been 187 baptisms during the year. The officers this year were F. L. Alexander, moderator, and Mrs. Eugene Hines, clerk. The pastors in the association were: C. M. Renno, J. H. Lynn, Earl Forderhase, Albert J. Kondy, G. M. Baker, E. D. Dawson, F. L. Alexander, Carl Schneider, O. W. Goodin, A. S. Day, L. M. White, Hugh Yeater, and C. E. Griswold.

CHAPTER VI

Cuivre, Concord, Fishing River and Salt River Associations

Cuivre Association

IN 1822, eight churches in St. Charles, Warren, and Lincoln Counties were dismissed from the Missouri Association and formed a new body called Cuivre Association. Elder Darius Bainbridge was moderator and George W. Zimmerman was clerk. The churches were: Friendship, Cuivre, McCoy's Creek, Little Bethel, Sulphur Lick, Troy, Providence, Antioch, and Stout's Settlement. The ministers were: John Clay, David Hugbard, and Darius Bainbridge. Among the visitors at the meeting were: Elder Thomas R. Musick, Lewis Williams, William Coats, Jabez Ham, and B. Wren.

The new association did not flourish. In ten years, the total baptisms in all the churches amounted to 90, and in 1833, there were only 304 members in the association. In 1834, the association agreed to unite with Salt River Association, in setting aside the first Sunday in January, 1835 as a day of fasting and prayer for a revival.

Later in its history, Cuivre Association became anti-missionary and has never had any great success in spreading the gospel in its own bounds.

Concord Association

This body, one of the oldest associations of Missouri, was formed in October, 1823, at Mt. Nebo Church, in Cooper County. Eight churches took part in the organization. They were south of the Missouri River and were: Concord, Big Bottom, Pisgah, Mt. Nebo, Double Spring, Big Lick, Union, and Mt. Pleasant. These churches had a total membership, at the time, of 335. The introductory sermon was preached by Ebenezer Rogers, and Elder Peter Woods was chosen moderator and Jordan O'Bryan, clerk. Among the ministers were: Luke Williams, J. C. Longan, David Allee, Peter Woods, and Jacob Chism. It was resolved to open corre-

spondence with Mt. Pleasant Association and also with Fishing River Association.

The session of 1824 was held at Big Lick, in Cooper County. The churches reported 41 baptisms and 359 members. The circular letter this year was written by Jordan O'Bryan and is an argument for the support of the gospel ministry. Jordan O'Bryan was an able and devoted layman and his name is found often in the history of the early years of this and other associations.

One resolution adopted at this meeting was that the first Saturday in October be set aside for prayer and fasting, asking the Lord to give us a revival. In 1825, the association took a stand against alien immersion, and in 1826, resolutions were adopted in memory of Elder Peter Woods, the first moderator of the association and an able, pious and useful minister. The minutes show there were 10 churches at this time and among the ministers were: Kemp Scott, John B. Longan, David Allee, William Jennings, and Peyton Nowlin.

Among the early ministers of the association in addition to Elder Peter Woods, two stand out in the history of the work. One of them was Elder Luke Williams, a man of great energy and an able student, and held in great respect and regard during his life. He died September 5, 1824. The other man, John B. Longan, was in all respects a remarkable man. He took part in the formation of the Central Society, was the second moderator and was the peer of many of that group of remarkable men who formed the association. He was self-educated but was a close and careful student and was an influential and useful man wherever he was.

The question of missions came along to trouble this association. Elder Kemp Scott presented a circular letter explaining and recommending missionary enterprises at the session of 1827, but two ministers strongly opposed this letter. They were Jacob Chism and William Jennings, and in order to avoid further difficulty, if possible, the association adopted a resolution that "The cause of missions be not made a bar to fellowship and that the subject be not stirred in any church any more, nor be brought into the association hereafter."

This did not satisfy the anti-missionaries although it seems a remarkable concession to them and when the asso-

ciation met in 1828, it received a letter from the Bethlehem Church asking the association to undo what it had done the year before in saying that missions should not be a bar to fellowship and further "That there be no toleration given for any of the hired, money begging missionaries who come in among us, nor hired priests, nor any of the society that stands in connection with them." The letter further went on to denounce "all the money begging, hired, pompous missionaries and hiring priests" and asked a division in the association by the dismissal of all such characters as described and declared that Bethlehem Church would not live with missionaries at all.

Only one other church in the association, that was Mt. Nebo, joined in with Bethlehem and after full consideration both were excluded from the association and non-fellowship declared for Elder Chism and Elder Jennings. This little group claimed to be Concord Association and tried to hold together but became extinct after a considerable time.

Concord Association grew after ridding itself of those violently opposed to missions. The meeting of 1838 showed that there had been 350 baptisms during the year and the total baptized from 1841 to 1843 in the association was more than 1000.

The association was divided in 1842. All the churches above and west of the Lamine River were dismissed to form Saline Association. In 1843, there were 2,346 members in the churches of the association and there was a large group of earnest and active ministers. Among them was J. B. Longan and Kemp Scott.

Apparently, through the first twenty-five years of Concord Association there was no attempt made to employ a missionary, or traveling preacher, but at the session of 1847 one of the churches asked consideration of a suggestion to solicit funds and to put a missionary on the field. This request was referred by the association to the churches and in the following year eight of the churches sent up funds for missionary purposes. A committee was appointed to look after the mission work. This committee secured Elder Snelling Johnson and W. M. Robertson as missionaries. It was a great year in the history of the association, and the reports, in 1850, show that there had been nearly 400 baptisms.

In 1863, the association held its session at Mt. Pleasant, in Cooper County, and took a decided stand against the practice of alien immersion.

In 1870, there were 39 churches with a total membership of 3,166 and they had baptized 286 converts during the year.

By 1872 there were 41 churches and at this meeting a number of them were dismissed in order to form the Lamine Association.

The 1933 meeting of Concord Association shows A. L. Meredith as moderator and George Hess, clerk. The reports from the churches in that year show that there were 34 churches in the association with a total membership of 5,883 with 131 baptisms during the year. A number of able pastors served the churches of the association at this time. Among them were: J. L. Hicks, W. B. McGraw, H. W. Gadd, I. S. Nicholson, H. W. Allee, G. E. Purvis, H. V. Nelson, N. E. Williams, R. L. Hood, G. L. Newkirk, Thomas F. Maxwell, Paul Weber, Charles A. Whaley, Jack Hood, G. B. Case, E. L. Painter, R. A. Wood, O. A. Blaylock, G. M. Pierce, and T. J. Deakins.

During its long history, Concord Association has had a number of able men in addition to those mentioned. Among them were: T. H. Ford, M. D. Noland, Jesse A. Hollis, W. J. Patrick, and T. W. Barrett. These men were pastors in the early days of the First Church in Jefferson City which was organized in 1837.

Other men who served the association well were: Elder David Allee, who was one of the early preachers, settling in Missouri in 1820. Another man was Elder Snelling Johnson. He came to Missouri in 1819 and was ordained in 1834. He served as pastor in a number of churches with great acceptance, was missionary of Concord Association and also of the General Association. He was particularly strong as an evangelist.

One of the noted ministers of this association was G. W. Hyde. He was a Virginian by birth but came with his family while yet a child to Missouri. He was converted and baptized at Keytesville in 1833. Later, he was graduated from the University of Missouri and also from the Southern Baptist Theological Seminary. During the war he was a chaplain in the Southern army, returning to Missouri in 1866. He was pastor in a number of places, agent of the Sunday

School Board, of William Jewell College, and was one of the missionaries of the General Association. He served also for forty-two years as a member of the board of trustees of William Jewell College. He was a well-known, able and useful minister for many years.

T. W. Barrett, who served as pastor of the church at Jefferson City during part of this period, was another well-known Baptist preacher. He, too, was an educated man, being a graduate of William Jewell College. He served a number of churches as pastor, was general agent and missionary of the General Association. He then went to Weston, then to Hannibal and to Jefferson City, in 1873, and in all these places he did remarkably able and successful work. For a number of years, he was a member of the Executive Board of the General Association and served also as its secretary.

Among the outstanding men of Concord Association, at the present time, are the able and successful pastor of the church at Jefferson City, Paul Weber, and W. B. McGraw, who for a number of years has done a great work at California Church. Both these men have served for years on the Executive Board of the General Association and both are among the well-known and honored pastors of the state.

Fishing River Association

At the division of Mt. Pleasant Association territory, it was recommended that a new association in Clay County and surrounding territory be organized and this was done in 1823 at Fishing River Church, in Clay County, on the second Saturday in November. Seven churches went into the new organization. These were: Fishing River, Mt. Vernon, Mt. Long Creek, Little Shoal Creek, Sniabar, Mt. Bluffton, and Big Shoal Creek. There were 100 members in the churches and six ministers.

The 1824 meeting was held with the church near the site of Lexington. There were then nine churches, four ministers, twenty-six baptisms, and 291 members.

In 1826, the meeting was held at North Bluffton in Ray County. William Thorp was moderator. There were thirteen churches, six baptisms during the year, and a total of 372 members. Elder Felix Redding was present as a messenger of Mt. Pleasant Association. Among the ministers were Elders William Thorp, James Williams, Robert Fris-toe, and William Turnage. In 1828, there were fifteen

churches. It is apparent at this meeting that the anti-mission sentiment was spreading in the Fishing River Association.

In 1833, the meeting was held at Salem Church, in Jackson County, and there had been 38 baptisms during the year and the total membership was now 919. Among those present as corresponding messengers were: Elders Thomas Fristoe, Kemp Scott, and M. D. Nowlin. The 1834 meeting was held at New Garden, in Ray County, and at this meeting ten churches withdrew to form the Blue River Association. All these churches were south of the Missouri River.

In 1837 Fishing River Association received a report that Blue River Association, with which it had been in correspondence, had voted not to make missions a test of membership. On account of this Fishing River dropped correspondence with Blue River and ever afterwards stood committed to anti-mission sentiment. As was the case with all associations thus refusing to carry the gospel to those in darkness this association began to decline in numbers and in power.

Salt River Association

This association was organized at Peno Church, August 23, 1823. Six churches, Ramsey Creek, Stout's Settlement, New London, Bethlehem, Bear Creek and Peno were represented at this original meeting. Elder Jeremiah Taylor, a visitor, preached the introductory sermon. Elder Davis Biggs was chosen moderator and William Carson clerk. The name chosen for the new body was Salt River Association in the State of Missouri.

The total membership in the six churches was 95. The resident ministers were Leroy Jackson, Davis Biggs, and Jesse Sitton. The Articles of Faith adopted set out those matters generally held by United Baptists. The churches in the new association were all in Northeast Missouri near the Mississippi River. Owing to the early date of their organization and the great work accomplished through them a brief account of these churches is given.

The first church in all this section of the state was Ramsey Creek Church in Pike County. It was organized in 1816. Elder Stephen Ruddle was the organizing minister and was called as the first pastor. In 1823 this church was

troubled by the followers of Alexander Campbell and finally divided, some members going to the New Reformation. After this division, those who remained true to the church reorganized and called Elder Davis Biggs as pastor.

Another early pastor of this church was Elder A. D. Landrum. In 1850 the church called as its pastor Elder A. G. Mitchell who served in that place for thirty-three years. During his pastorate the church was an active and vigorous body sending out members who formed many other churches. Others who served in the early years were Elder J. D. Biggs, great grandson of Elder Davis Biggs.

In 1888 the church called Rev. W. J. Patrick as pastor. Dr. Patrick, for he wore right worthily the title of Doctor of Divinity, was for a number of years one of the outstanding leaders of Missouri Baptists. As pastor, preacher, member of the General Association, as moderator of Salt River Association, as writer on religious subjects he served faithfully and well. At the semi-centennial of the General Association in 1884 he delivered one of the outstanding addresses of that great meeting on "The Missionaries of the General Association." He wrote the monumental history of Salt River Association, the most extensive and scholarly history of its sort that has appeared in this state. The present writer freely acknowledges his indebtedness to this great history.

Ramsey Creek Church has long believed in keeping those who serve it in their positions for many years. In 1890 James C. Mackey was chosen as deacon of the church, a position he still fills most worthily. For an equally long period he has been superintendent of the Sunday School of the church. His wife has served even longer as organist and teacher in the Sunday School.

Peno Church was organized in December 1819. There were twelve members in the organization.

Stout's Settlement Church dates from June 16, 1821, having been organized at that time by Elders Bethuel Riggs and Jesse Sitton. This church was afterwards called Union and was one of the three churches of the association.

Bear Creek Church was organized August 5, 1821, with ten members. Elders Davis Biggs and Frank Worson assisted in the organization.

Bethlehem Church was formed May 11, 1823, of nine

members. It was the action of Bethlehem in objecting to missions and missionary societies in 1839 that resulted in withdrawal of the anti-mission churches.

New London Church was organized in 1823, though nothing is known of the details of the organization.

At the annual meeting of Salt River Association in 1833 at Bear Creek Church, William Biggs was chosen moderator and William Carson, Clerk. Salem Church, a new organization in Ralls County, was received and the messenger from this new church was Elder Jeremiah Vardeman. Among those who preached at this session were Elders Hubbard, Boulware, Suggett, Fristoe, Turner and Vardeman. One is struck with the number of prominent preachers at this session. Boulware, Suggett, Fristoe and Vardeman all attended the meeting in 1834 at Providence Church which organized the General Association. Boulware opposed the organization and became one of the great leaders of the anti-mission party, but all the others had prominent parts in forming the new society.

Nine new churches were received into the association in 1833 and six in 1834. The territory was so large that it was resolved to divide the association. Accordingly 14 churches were granted letters of dismission and formed Bethel Association (N. E.)

Elder William Biggs was moderator in 1835 and Elder Thomas T. Johnson, clerk. The introductory sermon was preached by Elder Davis Biggs. Others who preached during the session were Elders J. Bower, David Hubbard and William Hurley.

In 1839 the mission controversy which has afflicted so many churches and associations reached a climax in Salt River Association. The thing which precipitated the matter was a letter from Bethlehem Church protesting very vigorously against missions and missionary societies. A letter was sent in answer to this communication written by the hand of William M. Carson, clerk of Penno Baptist Church, showing the absurdity of the position assumed by Bethlehem Church. It becoming apparent that the majority of the association had no sympathy with the position of Bethlehem, that church withdrew from the association and was followed by Spencer Creek Church and Union Church. These churches thus disappear from the association and also from the list of active and evangelizing

churches. This defection seems to have strengthened the determination of the rest of the churches to support missions and we find a resolution to appoint a committee to plan for mission activity within the bounds of the association.

During these years one of the ministers who labored within the association was LaFreniere Chauvin Musick, grandson of Elder Thomas R. Musick, one of the earliest preachers in the state and founder of Fee Fee Church. Elder L. C. Musick preached the gospel for more than seventy-two years, dying in 1908 at the great age of ninety-two.

In 1856 the association adopted resolutions on the death of Elder William Hurley, who had been for more than twenty years a pastor in the association. He was one of the best educated and most able Baptist ministers in the state. Among others of the famous and highly considered ministers of the association were Elder James J. Smith and Elder John T. Williams, both prominent in the general work.

Salt River Association was one of the few bodies of the kind which held meetings during the entire war period. Its activities were greatly reduced during the time, but the regular annual meetings continued to be held.

Louisiana College, afterward called McCune College, a sketch of which appears elsewhere in this volume, was fostered by this association. It is noted in the minutes that Dr. J. R. Graves, the famous preacher, editor and controversialist, visited the session which adjourned business to hear a great sermon from the famous visitor.

The minutes of 1905 note the passing of Elder James Reid, for many years active in several different parts of the state. He had been pastor in St. Charles, had worked in different parts of the association and had served with great success in Southeast Missouri.

Reports to the meeting in 1933 show that there were 26 churches in the association with a total membership of 3073 and that there had been 81 baptisms during the year. The officers this year were R. T. Campbell, moderator, and John M. Word, clerk. The pastors were: Cecil Brimer, Gordon Whiteside, J. B. Trotter, A. A. Jones, R. T. Campbell, R. I. Connelly, H. B. Rice, R. A. Jones, J. E. Chappell, W. M. Maupin, L. F. Admire, L. B. Arvin, William S. Callaway, and F. B. Smith.

CHAPTER VII

Cape Girardeau Association

THE material regarding the early history of this association is taken from the original manuscript book of minutes written by S. B. McKnight, who was the first clerk, and this book contains the minutes for the years from 1824 to 1829 inclusive. It was presented in 1871 by Rev. James Reid of Jackson to R. S. Duncan and was transferred by him later, along with other historical material, to the Missouri Baptist Historical Society.

This book shows that the convention to form a new association was held at Hebron Church near Jackson on June 12, 1824. The introductory sermon was preached by Elder Wingate Jackson, then a member of Bethel Church, and prayer was offered by John Mason Peck. The convention chose Isaac Sheppard moderator and Samuel B. McKnight, clerk. The following churches participated in this convention: Bethel, Dry Creek, Tywappity, Clear Creek, Apple Creek, Ebenezer, Hebron, Shiloh, and Jackson. These churches had a total membership of two hundred and fifty-nine, and Bethel, a church with one hundred and eleven members, was the largest church in the organization. The moderator was from Jackson Church and the clerk from Apple Creek Church. The visitors present were Elders Wingate Jackson, James Holbert, and John Mason Peck. The committee appointed to write the constitution and rules of decorum was composed of Wingate Jackson, Thomas P. Green, David D. Orr and Benjamin Thompson.

The following items from the constitution show the spirit of the new body. "Preamble—From the long experience of Baptist Churches, it has been found useful to associate on general principles for the mutual fellowship of the churches to provide means for the general intelligence, opening Christian correspondence, supplying destitute churches with evangelical preaching and ordinances, devising means for the promotion of religion, and thus concentrate our efforts for the peace, purity and prosperity of Zion. Article I. This body is to be known by the name of Cape Girardeau Baptist Association. Article VIII. The funds of the As-

sociation shall be raised by the voluntary contribution of churches or individuals out of which shall be supplemented the expenses of printing the minutes, expense of the clerk and corresponding members; and the surplus, if any, shall be applied in any way to promote the spiritual benefit of Zion in the limits of this association or vicinity. The Association may adopt measures for the purpose of raising contributions which shall be added to the surplus fund for the purpose of enabling ministers to preach to the destitute churches of this body or where the Association may direct."

At the first meeting of the association the following resolution was adopted: "That one person be appointed in each church for the purpose of carrying into effect the objects proposed in the eighth article of the constitution, whose duty it shall be first to assist the churches in our body which are destitute of preaching, and the regular administration of the ordinances to churches and settlements that are destitute of preaching and made report to the association. Second, to raise funds by voluntary contributions, subscriptions, or public collection for the purpose of enabling members of this association to supply the destitute churches and settlements under the direction of the association."

The second meeting of the association was held in 1825 with Clear Creek Church in Illinois. The introductory sermon was preached by Thomas Parrish Green, and Isaac Sheppard and Samuel B. McKnight were continued as moderator and clerk, respectively.

At this meeting of the Association, in 1825, the sum of \$21.20 was sent for missionary purposes. Bethel Church gave \$1; Clear Creek, \$4; Hebron, 50 cents; Shiloh, \$6; Jackson, \$5.50; Thomas P. Green, \$3.12; and S. B. McKnight, \$2.

These funds were collected by agents in the various churches authorized by resolution regarding missionary work.

At the same meeting, Elders Donohue of Missouri, and James P. Edwards of Illinois, were appointed as traveling preachers—their fields of labor to be designated by the clerk. Samuel Huntsaker, Thomas Howard, Abraham Randol, Isaac Sheppard were appointed as a committee to take charge of the funds for the support of the traveling preachers.

In 1827 the association met with Jackson Church, and James P. Edwards, who had been ordained in Bethel Church, preached the sermon and the same officers were continued.

The fifth annual meeting was held in 1828 at Shiloh Church in Illinois. Benjamin Thompson, the pastor of Bethel Church, preached the sermon. Isaac Sheppard was continued as moderator, but F. J. Allen was chosen clerk this year.

In 1829 the association met with Ebenezer Church, and James P. Edwards preached the sermon, and the same moderator, Isaac Sheppard, continued, and S. B. McKnight was again clerk. In 1830 the meeting was with the Ridge Church in Illinois, and this year Thomas Parrish Green preached the introductory sermon and was also chosen moderator, the clerk being continued. The 1832 meeting was held at Dry Creek Church, and Henry McElmurray preached the sermon, and Isaac Sheppard was moderator, and S. B. McKnight served as clerk for the last time, he having served the association at nine meetings.

At this session of the association it was resolved to appoint a committee "to transact the whole business and adopt such rules and regulations as they may deem proper, consistent with the intent of the eighth article of the constitution and that they report annually to this association their proceedings." The following were appointed on this committee: Benjamin Hempstead, James Randol, Andrew Martin, R. A. McBride and Thomas Juden.

These items are taken from the records of the association in the years mentioned and these records show that from 1825 to 1832 the association kept two traveling missionaries in the field for at least a part of the time and paid them by contributions gathered from churches and individuals.

At this meeting in 1832 Bethel Church submitted a resolution to strike out of the constitution all reference to missions. The great influence of Bethel Church as the oldest and largest church in the association caused this resolution to be adopted though there is good reason for believing that it did not express the ideas of the majority. In 1837 it was voted that the action taken in 1832 to strike out all reference to missions in the constitution was ineffective because it did not specify just what words, phrases or clauses were to be removed. This action which expressed the favor of

the majority to missions was very displeasing to Bethel Church which protested vigorously. The ire of Bethel was especially aroused by a request that each church report what it had done toward the spread of the gospel. An item in the minutes of Bethel declares in substance that that is nobody's business.

In 1834 some of the churches in the association, among them Black River, applied for a division of the organization, but this request was refused. In this year the church at Cape Girardeau just organized by Elder Thomas P. Green applied for admission and was received. As was to be expected of a church organized by Elder Green it favored missions in its application.

In 1835 Black River Church was the entertaining church. The same officers served, and the preacher of the introductory sermon is not given. In 1836 the association met with Apple Creek Church. Sheppard was still moderator and John Juden served this year the last time as clerk, and Benjamin Thompson, the famous anti-mission pastor of Bethel Church, preached the sermon. The meeting of 1837 was held at Tywappity Church near Commerce. Peter Williams was the preacher, Isaac Sheppard moderator, and this year William Johnson was made clerk. It was at this meeting of 1837 that the association voted that the attempt to amend the constitution in 1832 was futile and to no effect. In 1838 the association met with Mt. Moriah Church and Peter Williams was again called upon to preach the sermon, with the same officers as the preceding year. In 1839 the church at Cape Girardeau entertained the association for the first time in its history, and Peter Williams was called upon for the third time to preach the introductory sermon, and a new moderator appears in the association, John Kennedy, and the name of Isaac Sheppard, who had served, with the exception of one year, as moderator of the association disappears from the minutes. William Johnson was continued as clerk.

In 1840 a new church, Pleasant Grove, just constituted in Perry County, applied for admission. The fight over the mission question waxed very bitter at this session. Bethel Church insisted with all its power that the action of 1837, first in cancelling the expunging resolution submitted by Bethel in 1832 and second the appointment of a missionary board by the association, was wholly wrong and unauthorized. Again the prestige of Bethel Church in the

association was dominant and the churches most favorable to missions, Cape Girardeau, Tywappity and the newly admitted church, Pleasant Grove, withdrew from the association and formed an organization using the old constitution of Cape Girardeau Association and articles of faith and called itself the New Cape Girardeau Association. This name evidently was incorrect as Cape Girardeau Association when organized was a missionary body, and only a change of the constitution would make it anti-missionary. It was evident that this was true that the word "New" in the name of the association was soon dropped and the body called as at first the Cape Girardeau Association.

The other nine churches in the association continued, adding to the name the word "Regular," calling themselves the Cape Girardeau Regular Baptist Association, and this group were bitterly opposed to missionary effort. At the meeting of this association in 1842 charges were preferred against Hebron and Ebenezer churches for communing with those who believed in missions, and the association resolved that "it thinks said churches have done wrong in communing with brethren favorable to missionary operations." After this vote was taken approving this resolution some who had voted in the affirmative called for a reconsideration and the resolution was rescinded. It was then voted to appoint a committee to visit the two offending churches, but this, too, was reconsidered, and the whole matter was dropped. This action seems to show that there was some division even in this association of Regular Baptists over the proper attitude toward those who believe in missions. The minutes of Bethel Church make it clear that this church organization was almost rabid in its opposition to all mission enterprises and those who favored them. The history of this body which was so opposed to missions shows the effect of such failure to obey the Great Commission. All the churches in this association reported baptisms during a year's time as follows: fifteen in 1841, forty-two in 1842, six in 1844, two in 1845, four in 1846, two in 1847, three in 1850, two in 1851, and four in 1858.

Finally this anti-mission association disappears entirely. Some of its churches changed their minds and became missionary, and joined the Cape Girardeau Baptist Association. Others of them disappeared entirely, dying of dry rot, and a very few of them joined Bethel Association, the anti-mission organization.

The Missionary Cape Girardeau Association met in 1854 with the Wolf Island Church in Mississippi County. The sermon was preached by Dr. Adiel Sherwood, the famous scholar, educator, and preacher, then pastor of the church at Cape Girardeau. He was elected clerk of the association and W. J. Cooley was made moderator. The reports show this year there had been one hundred and eleven baptisms. This is in striking contrast to the number baptized by the Cape Girardeau Regular Association in the same year. Their baptisms were four in number. This meeting in 1854 marks the appearance of William Bonney in the association as a messenger from Cape Girardeau Church. William Bonney was a layman but had a long active and honorable connection with the church at Cape Girardeau and the Cape Girardeau Association. He served the former as deacon, clerk, superintendent of the Sunday School at various times for many years, and was until the time of his death one of the leading and active men of the church.

The annual session of the association was held in 1856 with Goshen Church. Thomas Juden was moderator and A. B. Hogard preached the sermon and was chosen clerk. This year the reports show sixty baptisms during the time.

The meeting of 1857 of this association is interesting from the fact that for the first time in the history of Baptist work in Missouri the name of J. C. Maple appears. In this year Thomas Jenkins was moderator and A. B. Hogard was clerk, and the minutes show that one hundred and thirty-three baptisms had been performed during the preceding year. In 1858 John H. Clark preached the introductory sermon and was elected moderator while A. B. Hogard was continued as clerk. This year there had been ninety baptisms. In 1859 the association met with Ebenezer Church near Cape Girardeau. A. B. Hogard was the preacher of the introductory sermon, John H. Clark was moderator, and the clerk was J. C. Maple. The last meeting before the war was held at Mt. Moriah in 1860. This year J. C. Maple preached the introductory sermon and was clerk while J. H. Clark continued as moderator. The reports show forty-nine baptisms. During the war a meeting was held at Goshen Church near Oak Ridge in 1863. J. H. Clark preached the sermon and was moderator. J. C. Maple continued as clerk. This year they had baptized twenty-six people. Hubble Creek Church entertained the association in 1864, and G. W. Coker was moderator, and

John H. Clark was clerk. This year there had been fifty-eight baptisms.

The meeting of 1865 was held with Ebenezer Church near Cape Girardeau. John H. Clark had been chosen to preach the introductory sermon, but because of the Test Oath he was unable to preach. Thomas Juden was moderator and John H. Clark was clerk. The meeting of 1866 held with Hubble Creek is interesting because of the appearance in the association for the first time of two men who were destined to have a long and honorable connection with Baptist work in Southeast Missouri. These were H. H. M. Williams who was, during almost a lifetime, the treasurer of this association, and Dr. T. B. Turnbaugh who was elected clerk of the association this year and who was to serve in this association, Black River, and Stoddard County Associations with great credit for many years to come. This year the introductory sermon was preached by Elder Watson, and John H. Clark was moderator.

In 1871 the meeting was held with Cypress Church. The reports show sixty-six baptisms. The introductory sermon was preached by Elder J. Reid. Z. T. McKenzie was moderator and T. A. Bowman was clerk.

In 1876 there were twenty-nine churches and in this year some were dismissed to form Charleston Association. The reports in 1878 show there were twenty churches. The total membership was 557. The ministers this year were T. A. Bowman, John T. Ford, C. B. Ford, J. F. Godwin, Z. A. Hoppas, J. M. Warren, and W. H. Welker.

The meeting of 1881 elected Elder Joshua Hickman as moderator and Elder T. A. Bowman, clerk. There were reports from fourteen churches showing an aggregate membership of 426. Only 20 baptisms had been performed during the year and five of the fourteen churches were without pastors.

In 1933 reports to the association show that there were 19 churches having a total of 2,991 members, with 174 baptisms. The officers were R. S. Douglass, moderator and Glenn E. Lewis, clerk. The pastors were: P. M. Grogg, V. A. Moore, E. D. Owen, Ernest Lee, H. B. Colter, S. H. Hardy, R. E. McElmurry, A. J. Langston, F. D. Baughn, and W. E. Hicks.

CHAPTER VIII

Franklin, Salem, Little Piney, Bethel (N. E.), and Blue River Associations

Franklin Association

THIS old association celebrated its one hundredth anniversary at its session in 1932. The meeting was held with Three Rivers Church and was also the one hundredth anniversary of the church. Proper recognition was given to the anniversary of both these bodies and the following information regarding the association is derived from the history of the Franklin Baptist Association published in the 1932 minutes, by L. H. Maples and the History of Three Rivers Church, by Mrs. F. M. Horton. The exact date of the organization of the association is not given but it is probable that it followed the organization of Three Rivers Church.

The minutes of this old church show that in March, 1832, a revival of religion began in the neighborhood of this church, the preachers being Elder J. Cundiff, Elder Thomas P. Green and Elder James Williams. Out of this meeting came the desire to organize a church, and on May 7, 1832, a church called Three Rivers was formed by the preachers named—Cundiff, Green, and Williams. Eight members went into the organization and Three Rivers Church was started on its more than one hundred years of growth. James Cundiff was chosen moderator and served the church as its first pastor. The first house erected was a frame building destroyed, in 1842, by fire. Another one of brick was erected in 1850 and the present building in 1899.

In 1847, the church was dissolved and then immediately reorganized and renamed "Union United Church of Jesus Christ, on Three Rivers, Ste. Genevieve County, Missouri."

The church was an active institution and sent out arms that afterwards became churches and evidently was a missionary institution. Some prominent preachers served this church as pastor in its early day. Among them were Elder James Cundiff, the first pastor; James Williams; Lewis

Williams, the great pioneer preacher whose distinguished son, Dr. A. P. Williams was also among the pastors in the early day. Elder David Stites, Elder I. R. M. Beeson, and others were well-known in the state were pastors.

One of the leading families in the organization of the church and for many years during its history was the Jennings family. Z. B. Jennings was an early deacon and A. S. Jennings was clerk. It was from this family that President E. J. Jennings of Farmington Baptist College came.

The Franklin Association was organized at a convention held early in 1832. Most of the churches in the association were those formed by Elders Lewis Williams and James Williams, and the territory in the association was the counties of Franklin and Washington and parts of Jefferson, St. Francois, Gasconade, and Crawford.

The first annual meeting was held at Meramec Church in September, 1832. The reports showed ten churches, 82 baptisms, and a total membership of 374. The second meeting was held at Potosi, in Washington County, Missouri, in September, 1833. There were now 13 churches with a membership of 544. This meeting was memorable because of the attendance of one of the distinguished pioneers of Missouri, John Hutchings, who had been a member of the convention of 1820 that formed the constitution of Missouri.

The meeting of 1834 sent corresponding messengers to the two nearby associations, Bethel and Missouri, and on Sunday of this meeting, A. P. Lewis and James Williams preached.

Franklin Association has sent out a number of churches to other associations. At the present time it includes a part or the whole of St. Francois, Iron, Ste. Genevieve, and Jefferson Counties.

In 1933, there were 25 churches in the body with a total membership of 4,764. The baptisms during the year numbered 301. At this session, J. B. Ragsdale was moderator, and R. L. Shell, clerk. The pastors were Leslie Clemons, P. A. Abernathy, R. L. Shell, J. B. Ragsdale, Elmer Polk, J. H. Winstead, Elbert Menge, T. M. Estes, Frank Q. Crockett, E. H. Zippoldt, A. W. Moyer, H. A. Whitely, Harold Covington, A. M. Crain, Charles Wilson, P. M. Grogg, and Claude Leonard.

Salem Association

The third association organized from Mt. Pleasant was called Salem. The organization meeting was held at Cedar Creek Meeting House, in Callaway County, October 20, 1827. Thirteen churches participated in the organization. They were: Little Bonne Femme, Mt. Vernon, Rocky Fork, Cedar Creek, Salem, Union, Liberty, Columbia, Middle River, Freedom, Providence, New Providence, and Enon. These churches had a total membership of 513.

The ministers were: David Doyle, Anderson Woods, James Suggett, Thomas Henson, Ninian Ridgeway, Thomas P. Stephens, J. C. McKay, and Alia B. Snethen. Dr. David Doyle was moderator and William Jewell clerk.

Salem Association prospered greatly for about nine years. In 1836, there were 1,058 members in the various churches. In that year, however, the difficulty over missions was brought to the front by the receiving of two letters from Mt. Pleasant Association. That association had divided over the question of missions, and each group claimed to be the original association. The letters asked the appointment of a joint committee from Salem and Fishing River Associations to consider the matter of the two Mt. Pleasant Associations. After discussion, in Salem Association, of this matter, it was agreed to write a friendly letter to each division of Mt. Pleasant Association, and Elders Suggett, Boulware, Duncan, Campbell, Stephens, Davis, Boone, and Thomas were appointed as the committee on conferences.

At a meeting of Salem Association, in 1837, at Rocky Fork Church, in Boone County, the joint committee appointed by Salem Association and Fishing River Association made a report, and this report was ordered to be printed in the minutes of Salem Association. The gist of the report is contained in the following recommendation: "We, the committee, advise those who are called missionary brethren to withdraw their names from the Central Society or any other missionary society and take their seats with the rest of their brethren; and second, that those who are called anti-missionary brethren cordially embrace their brethren, allowing them and all the rest the liberty of conscience and permission of keeping their money or anything else to the furtherance and prosperity of the cause of God as they may think proper."

This report, as quoted, was received by the association on Saturday of its session in 1837, and was published in the minutes of 1838. After the adoption of this report, on Saturday, the association, on the Monday following, voted to correspond with the anti-missionary part of Mt. Pleasant Association, and the proposition to correspond also with the missionary part of Mt. Pleasant Association was rejected. On this action, Elder James Suggett and R. S. Thomas, the moderator and clerk of the association withdrew from the association. Elder T. P. Stephens was appointed moderator to fill the vacancy and O. Harris clerk.

In 1838, four churches in Salem Association: Little Bonne Femme, Columbia, Nashville, and Mt. Horeb sent letters and messengers to Salem Association seeking a reconciliation, but failing in this they withdrew, and in 1839, formed Little Bonne Femme Association.

Salem Association thus became definitely anti-missionary and its subsequent history is the usual history of the anti-missionary bodies.

In 1870, the minutes show 15 churches, a total membership of 500, 26 baptisms during the year and a contribution of \$26.50.

In 1911, Elder Ira Turner published a history of Salem Association from which some facts are given. This shows that in 1839, there were 19 churches with 951 members and that the association gradually dwindled away until in 1910, there were only five churches with a total membership of 467.

In 1887, Salem Association split over the question called the "Means Question." It had formerly been debated in Mt. Pleasant Association, some members saying that the gospel preached is the means of salvation. Because of this statement, Salem Association rejected the letter of correspondence from Mt. Pleasant Association, in 1888, by a vote of 15 to 14.

In 1892, Salem Association divided again on the question of whether there is any Scriptural authority for associations, and no meeting was held until 1896 at which time it was voted to expunge all minutes of each side during the division.

Elder Ira Turner, the writer of the history of Salem Association, evidently a good man, praised the record of Salem

Association in sending out letters dealing with questions of doctrine for so many years of its history, and challenged Little Bonne Femme Association, which had withdrawn from Salem over the question of missions, to equal the record of Salem Association on circular letters.

Little Piney Association

In 1833, some churches in the counties of Pulaski and Crawford organized an association called Little Piney. Elders Thomas Snelson, David Lenox and Jesse Butler were the ministers. The association was denominated the Little Piney Association of United Baptists. But in 1838, it took a position against missions, dropped the word "United" out of the title of the association and substituted "Regular Predestinarian" instead.

This association met in 1858 and the reports show that there were nine churches with a total membership of 217, that they had baptized nine persons in the preceding year, and had contributed \$16.

In the minute for 1853 appears this item, "Took up the reference respecting the Articles of Faith. The Lord's church objecting to the latter clause of the seventeenth item, it is agreed to strike out so much of said item as relates to assisting the ministry."

Bethel Association (N. E.)

This association was organized October 17, 1834, from churches dismissed for the purpose from Salt River Association. Elder C. Gentry, a distinguished and able minister, was made moderator and Hon. Wm. Carson, clerk. The churches were Bethel, Little Union, Palmyra, Bear Creek, Pleasant Hill, Salt River, Providence, South River, Wyconda, Gilead, Indian Creek, North Fork, Paris and Elk Fork. They contained 589 members.

The ministers were Robert Hendren, Jeremiah Taylor, W. Fuqua, C. Gentry, E. Turner and J. M. Lillard.

The first annual meeting was held in 1835. Three new churches were added and William Hurley's name is among the list of ministers.

The most important matter at this meeting was the adoption of a circular letter written by William Carson, on

the Pastoral Relation. Appeal was made for the ministers to preach in the destitute places and for them to be maintained by the churches. A number of anti-mission leaders recorded their votes against the adoption of this letter.

The mission question continued to be a source of trouble in the association. In 1836 the meeting at Paris witnessed a contest on this question and the anti-mission side was defeated and in 1837 Elk Fork Church raised the question of fellowship for those members who had joined the new Central Society, now the General Association. This church was of the opinion that such conduct in joining this and similar organizations should be a bar to fellowship. The association voted that no rule of the association had been violated and refused to assume any authority or control in the matter. The friends of mission effort sought to avoid open rupture on this question, but they voted down a resolution offered by Elder H. Louthan declaring non-fellowship with the mission system and all churches and associations that aid and support mission enterprises. On the defeat of this motion, Looney's Creek Church and Elk Fork Church withdrew from the association. Later Bear Creek and Providences churches as well as South Fork, North Fork, Clear Creek and South River withdrew over the same matter. This left seventeen churches with a membership of 719 in the organization.

The real growth and prosperity of the association began when it was no longer hampered by these anti-mission churches. It entered vigorously into the work of evangelizing its own territory and set up machinery for this purpose. In the two years 1842 and 1843 there were 1,004 baptisms, making a larger increase in this way alone than had been lost by the defection of the anti-mission churches. Many new churches were received. In 1843 there were 33 churches with a membership of 2,123.

The next year, 1844, eight churches were dismissed to form Wyaconda Association in the northeast corner of the state.

Reports received in 1858 showed there were 27 churches with 2,017 members and a large list of able and active ministers. Bethel Association kept going during the war period, having 1,950 members in 1865. In 1881 there were 27 churches and 2,775 members. Elder Christy Gentry and Elder William Hurley were among the leading ministers

of this period while William Carson was the leading layman of the association.

The Moderator for the 1933 meeting was W. S. Hall, who was serving his eighteenth year in that office. Elder Adolph Vollmer was clerk and also missionary for the association. The pastors were: H. H. McLeod, C. E. Hanan, H. M. Hunt, J. L. Foley, E. C. Abernathy, Wm. S. Callaway, Walter Repenhagen, J. E. Rains, N. S. Dunham, Adolph Vollmer, E. T. Mangum, W. W. Webb, R. A. Jones, Walter Sutton, I. G. Atteberry, A. A. Braungardt, E. G. Walker, Joe B. Johns, Lloyd Foley.

Blue River Association

This association, organized October 11, 1834, was composed of ten churches dismissed from Fishing River Association. The churches were Big Sniabar, Little Sniabar, Six Mile, Pleasant Grove, Salem, Round Grove, Little Blue, Pleasant Garden, High Point and Blackwater. These churches had a total of 384. The ministers were John Warder, Robert Fristoe, Enoch Finch, Thomas Stayton, Moses A. Stayton, Gabriel Fitzhugh, Joseph White, J. T. Rickson, William Simpson, Joab Powell, Henry Avery, John Jackson, Hiram Savage, William B. Savage, Vincent Snelling and Jesse Butler.

According to the circular letter issued in 1836 at the second annual meeting, the association was called Blue River Association of United Baptists. At first the question of missions did not trouble the association. However, with the coming of a number of energetic and able ministers, among them John Farmer, Henry Farmer and Jeremiah Farmer, Luke Williams, Henry Bowers, Thomas R. Rule, William White and A. P. Williams the policy of the association began to be a matter of discussion.

Under the leadership of the Farmers and the Williamses great revivals were held and the churches grew greatly in numbers and spiritual outlook. In 1840 between 200 and 300 converts were baptized as the results of these meetings. Pleasant Garden Church received 50 of these and the church at Lexington 107. In 1841 there were twenty-one churches and 1,016 members. This rapid growth seemed not to be pleasing to a certain element in the association. In 1841 Bethlehem Church asked concerning the attitude of the body toward the new benevolent or mission institution. In

answer the association declared it would not enter into the mission question but leave it to the separate churches. This action being unsatisfactory to the anti-mission element, Big Sniabar, Mt. Zion, Bethlehem and Mt. Pleasant churches withdrew from the association. They were followed by the majority of the members of Little Blue and Big Blue churches. These organized a new association called Mt. Zion Regular Baptist Association. The ministers who went into this anti-mission organization were John Warder, G. Fitzhugh and Henry Avery. Its history was the typical history of the anti-mission associations. Little was done, growth was small, finally there was decline in numbers.

Thirteen churches remained in Blue River Association with parts of Big Blue and Little Blue churches. They had, in 1842, 977 members and had baptized 106 during the year.

The association adopted a more favorable attitude toward missions after the withdrawal of the anti-mission group. In 1843 resolutions were adopted asking contributions for the Bible Society, and in 1846 they chose Elder Jeremiah Farmer as missionary in the association. This policy was continued with excellent results. In 1860 the reports show there were 38 churches, 3,175 members with baptisms numbering 305 during the year. This large growth was in spite of the fact that twelve churches had been dismissed in 1855 to form Tebo Association.

The difficulties of the war period, particularly "Order number 11" with its consequent depopulation of much of the territory prevented further meetings until 1866. In that year Elders William A. Durfree and Kimbro Thompson were employed to try to bring together the scattered churches. The meeting of that year showed twenty-seven churches with 1,829 members.

Evidently much of the success of the association during this period was due to the work of the famous Farmer family. John Farmer was the oldest of these ministers to bear the Farmer name. He was a native of Virginia, had preached in Tennessee. He had been a member of a Tennessee association that split over the mission question, had gone with mission elements and had been made moderator of that part of the association. He moved to Missouri and entered Blue River Association in 1839, in time to participate in the controversy over missions in that body, in fact, his coming seemed to precipitate the discussions which

finally resulted in the division. He was elected moderator after the division and served in that place until his death in 1845. He was an able and consecrated minister of large influence wherever he worked and his influence went far to save Blue River Association from the calamity of going over to the anti-mission side. Henry Farmer was also a good minister of Jesus Christ and wrought well in this association. However, the most famous of the family was Jeremiah, son of John Farmer. He received a good education as a boy and for more than thirty years devoted himself whole-heartily to the work of the ministry in Blue River Association. Many years he served as moderator of the association and the minutes refer again and again to his work. It is quite evident that for many years he was the leading and most considered minister in the association. He died October 27, 1881.

At the meeting of 1869 the association was asked to help in the founding of a college for women at Lees Summit, but approved the able report of a committee which said it was not advisable to undertake such work at the time. The contributions during its year for associational work amounted to \$445.50.

In 1870 the association met at High Point, Jeremiah Farmer was moderator, a place he filled for fifteen years and Lansing Burrows was clerk. Thomas Rambaut, D.D., President of William Jewell College, was present as a messenger from North Liberty Association. The receipts for missions this year was \$1,269.94.

In 1875 letters of dismission were granted to the churches in the eastern part of the association to form Lafayette and Johnson Associations. Reports to the meeting of 1875 showed there were thirty churches with 3,044 members.

At this session the question of open communion came before the association because two letters were received from two different groups each claiming to be South Fork Church. Two letters came under similar circumstance from Westport Church. In the former case Elder J. K. Lacy, the pastor, and some of the members favorable to open communion had been excluded and organized a new church calling itself South Fork Church.

In the latter case the pastor, A. Machette, and some of his members favorable to open communion had withdrawn and organized a church calling itself the Second Church of

Westport. These letters were referred to a committee which reported against receiving those who favored open communion. This report was adopted.

In 1883 the association met at Pleasant Hill. The church reported 3,166 members.

Great interest was shown in foreign mission at this session. Miss Emma Young, a graduate of Southwestern Baptist College who had volunteered for mission work in China, was present and spoke on the work of women in missions. The address aroused great interest and a collection of more than \$500.00 was taken for Miss Young who shortly sailed for China and began a long career of eminent service as a missionary there.

In 1884 the meeting was held at Calvary Church in Kansas City. R. K. Maiden, then pastor at Pleasant Hill, afterwards very prominent in work of the state, preached the introductory sermon. J. B. Wornall was moderator. He was one of the leading laymen of the state, was moderator of the Blue River Association for many years and was also moderator of the General Association. He and T. M. James were among the leading laymen, not only of Kansas City, but also of the entire state. Attention was called at this meeting to the changes in Baptist work in Kansas City. When Blue River Association was organized in 1834, the only known Baptists in the vicinity lived in or around Westport. Some of them were members of the Round Grove Church when it was disbanded in 1836.

In 1840 Big Blue Church was organized and was later called Westport Church.

In 1855 the First Baptist Church of Kansas City was admitted into Blue River Association. It had fourteen members, T. M. James being one of them.

In 1886 the association met at Harrisonville. It was recalled that it had met there forty-four years before when John Farmer was moderator and Jeremiah preached the introductory sermon for the first time. It was recalled that on Sunday and Sunday night of that meeting John Farmer, Jeremiah Farmer and A. P. Williams preached with eight conversions.

The introductory sermon was preached by the Rev. A. C. Rafferty, D.D., and J. B. Wornall was again chosen moderator. Some comparison was made in offering. In 1842,

when the association had last met at Harrisonville, the reports shows that \$25.62 had been the total amount contributed to the work of missions. In 1886 the contributions for missionary and benevolent objects totaled about \$12,000.00.

The association continued to grow and in 1926 the churches in Kansas City, feeling that this peculiar problem of a great city needed their whole attention withdrew to form the new Kansas City Association. Blue River Association continued and the reports in 1933 show 34 churches, 6,002 members and 277 baptisms during the year. This year the moderator was Robert H. Russell and the clerk George C. Monroe. The pastors were W. E. Gwatkin, Amos Rice, F. L. Stillions, E. H. McClenahan, Earl T. Bivens, W. A. Crum, O. W. Stanbrough, E. W. Chewning, R. W. Manaker, George E. Barham, G. S. Swadley, A. P. Wilson, L. M. Proctor, Hallie Rice, Loyal E. Brown, A. Coleman, Roy Johnson, F. M. Stamp, O. J. Bowles, L. J. Harris, George C. Monroe, W. O. Anderson, W. J. Laws, Elmer Junker, R. Fuller Jaudon, R. H. Russell, R. W. Donahue.

Summary of the First Associations

Owing to the great importance of the association in the development of Baptist churches in Missouri, it is well to keep in mind the order in which this development of associations proceeded. Before the organization of the General Association, in 1834, thirteen associations had been organized.

(1) The first association in Missouri, **Bethel**, was organized in 1816, and the territory in it had not been contained within any other association although Bethel Church had been a member of the Red River Association of Kentucky. Bethel Association was divided in 1824, not so much on territorial lines as on the matter of interest in active work. The original Bethel Association became anti-missionary and has continued until the present but has never grown very much during the more than one hundred years since the division. While the Cape Girardeau Association formed from those churches that drew away from Bethel in 1824 is still an active and growing body.

(2) The second association was called **Missouri** and was organized in 1817 at Fee Fee Church in St. Louis County, from churches which had not formerly belonged to any as-

sociation. Its territory was the city of St. Louis, St. Louis and Franklin Counties. Later, the Missouri dismissed the churches at a distance from it, and adopted the name, **St. Louis Association**, and it is still an active and vigorous body.

(3) **Mt. Pleasant Association**, organized in 1818, is still a growing and vigorous institution. At first it included, probably, the entire territory along the Missouri River on both sides for a great distance and included within it most of the churches of the Boone's Lick Country. Mt. Pleasant Association was divided, in 1823, into the Fishing River Association north of the Missouri River and Concord Association south of the river. This was brought about because of the size of the territory included. Mt. Pleasant Association continues to this day as an important organization, one of the three original associations of the state.

(4) In 1822 **Cuivre Association** was organized from churches formerly belonging to Missouri Association in the territory north of the Missouri River. This was the first association called "Cuivre." It grew very slowly and became an anti-mission body.

(5) **Concord Association** was organized in 1823 from a part of Mt. Pleasant Association and is still an active and vigorous body.

(6) **Fishing River Association**, organized from those churches in Mt. Pleasant Association in the western part of the territory north of the Missouri River, in 1823, soon became anti-missionary and has never cooperated with the missionary efforts of the General Association.

(7) **Salt River Association**, organized in 1823 and still an active body, did not result from a division of territory of any other association, but its churches had not belonged to any other association in Missouri.

(8) The seventh association was **Cape Girardeau**, organized in 1824, as we have seen, owing to a division in Bethel.

(9) In 1832, **Franklin Association** was organized to embrace the churches in Franklin County, Washington County, and a part of Jefferson, St. Francois, Gasconade, and Crawford Counties. Most of the churches entering into the Franklin Association had been members of the old Missouri Association. Franklin still continues its good work.

(10) **Salem Association** was organized, in 1832, from thirteen churches formerly belonging to Mt. Pleasant Association. Salem Association became an anti-mission body and was the scene of the labor of Thomas Peyton Stephens and Theodoric Boulware.

(11) In 1833, a few churches in Pulaski and Crawford Counties organized an association called **Little Piney Association** of United Baptists. It soon became an anti-mission body.

(12) **Bethel Association Northeast** was organized, in 1834, of churches in Marion, Lewis, and Monroe Counties. They had formerly been members of Salt River Association. This association recently celebrated its one hundredth anniversary and is an active and vigorous body.

(13) The last association to be organized in this first period of our history was **Blue River**. The churches in it had been members, most of them, of the Fishing River Association, and the division was discussed in 1833, and in 1834, ten churches south of the Missouri River were dismissed from Fishing River Association and organized the Blue River Association. When the contest over missions arose later, Blue River Association after much discussion and difficulty remained a mission body and is still active in the work.

PERIOD II
1834 to 1860

CHAPTER I

The Organization of the General Association

THE year 1834 is important in the history of our work in Missouri. Up to that time there were some one hundred fifty churches organized. There were about one hundred ministers and there had been organized a number of associations. The oldest of these, Bethel, dated from 1816; Missouri from 1817; Mount Pleasant, 1818; Cuivre from 1822; Concord, Fishing River, and Salt River from 1823; Cape Girardeau from 1824; Franklin and Salem from 1832; Little Piney from 1833, while Bethel, (N. E.) and Blue River were organized in 1834. A study of the map shows that these associations covered a considerable part of the settled territory of Missouri in 1834 and the work of organizing new churches and new associations went forward. It is true, however, that there still existed in the state many destitute places, and the population in Missouri was pushing out constantly into new territory. Towns were springing up; cities were being built; the pioneers were going ever farther and farther into the vacant territory. These conditions made clear the need of further active work in spreading the gospel.

Missouri Baptists of 1834 had no general organization. They had no institutions. There was not a college or a newspaper or any benevolent institution owned by Missouri Baptists. The lack of two of these was greatly felt; one, a college where preachers might be trained thus helping to remove the standing reproach of Baptists that they were not educated. The other institution whose lack was greatly felt and greatly regretted was a Baptist newspaper needed to scatter the news of the work and to inspire the workers to renewed efforts.

The missionary controversy, so harmful and hurtful to Missouri Baptists, was only beginning to rage in some churches and associations. Benjamin Thompson, the great anti-mission leader of Bethel Church, had already been called as its pastor. The action of the Cape Girardeau Association was already arousing antagonism. Theodoric Boulware and Thomas Peyton Stephens, the great anti-mis-

sion leaders of north Missouri, were already active in the anti-mission enterprise.

These facts, the small numbers of Baptists and Baptist churches, the destitution in places, the considerable growth of population, the lack of institutions and the growing opposition to mission work impressed themselves on some Baptists of 1834.

Among the most active and successful of the Baptist preachers in central and north Missouri were Thomas Fristoe, Fielding Wilhoite and Ebenezer Rogers who were especially active and were constantly traveling over this territory preaching and organizing churches and giving themselves to the labor of evangelists. They felt strongly the need of further support of the work. In 1833 Thomas Fristoe, Fielding Wilhoite, and Ebenezer Rogers met at the house of John Jackson in Howard County to consider together the conditions of the work. They agreed that the needs were very great. People were very anxious to hear the gospel and, hearing, many of them accepted its call. Unfortunately, however, the laborers were few and the support of these laborers was very uncertain and meager. These three devoted men prayed over the matter and discussed what might possibly be done. They determined to explore the field more widely and to try to bring about a better organization for the support of the work.

Fristoe and Rogers went north and east as far as Paris in Monroe County. Wilhoite associated himself with William Bartee and traveled south and west. After study they met again and finally agreed on the preliminary steps of an organization. They wrote to the leading Baptists of the state and finally, as a direct result of their travels, conversations, and correspondence, a meeting was called at Providence Church in Callaway County for August 29, 1834.

It is to be noted that this was a country church. In these days such a meeting would, of course, be called in a city where the accommodations for taking care of such a gathering could be provided. In 1834, however, such were the difficulties of travel and such the scarcity of hotels here, even in the larger towns, that it was concluded that such a meeting would be more successful if held in a country place. Not a large number of people could come and they could be taken care of in the homes of the community.



THE SITE OF PROVIDENCE CHURCH

Inscription on monument:

"The original building of Providence Baptist Church, organized Aug. 6, 1826, stood 470 ft. north of this spot. Meeting with this church the Missouri Baptist General Association was organized Aug. 29, 1834, and the Little Bonné Femme District Association was organized Nov. 16, 1839. Erected 1921."

Accordingly, on August 29, 1834, a number of the leading ministers of Missouri, a few laymen, and a few women assembled at Providence Church in Callaway County to consider further ways and means of preaching the gospel in Missouri.

We know now that it was a momentous event. Doubtless it seemed then, even to those present, as a small matter. Events give us a better idea of its importance. We cannot help believing that God had determined on a forward step and that he had committed this work to a remarkable group of men. It is probably true that no more unusual gathering ever assembled in Missouri. Men of vigorous mentality, of great organizing ability, of tremendous oratorical power met there, men whose names will always be known and honored not only by Missouri Baptists but by students of religious history throughout the world.

After some discussion it was agreed to effect a temporary organization and to postpone final action until a future meeting, when more of the state could be represented. Some who had been invited, particularly from Southeast Missouri, were unable to attend. Among these was Thomas Parrish Green, once pastor of Bethel Church and one of the most active and able men in Missouri. Some thought it would be best to adjourn the meeting without taking any action at all. Wiser counsel prevailed and it was determined to set up a temporary organization and to adopt a provisional constitution for the new body.

When the time came to choose the moderator all minds turned at once to that great preacher who had been in Missouri only a short time, but whose fame had preceded him. Jeremiah Vardeman was chosen as presiding officer, thus becoming one of the long list of distinguished ministers who have been moderators of the Missouri Baptist General Association. Vardeman's career had been so unusual, his abilities were so great, and his services to the denomination, both in other states and Missouri, were so important that a summary of his activities is presented here.

Jeremiah Vardeman was born in Virginia, but his family soon moved to Kentucky. He was converted at an early age. Being a youth of most sanguine temperament and almost boundless vitality, he was led off into worldly amusements and soon felt himself entirely separated from

religion and religious activities. However, he was reclaimed from this condition through a sermon preached by a blind preacher, Thomas Hansford. Having been reclaimed from this back-slidden condition, young Vardeman felt himself more than ever interested in religious matters. He related his experience to the church and was restored to good standing. His story of his back-sliding was told so powerfully and with such emotion that it had a tremendous effect on the congregation. He was asked to pray for some who heard him. Very soon he was asked to preach and he entered on that career as a preacher which is one of the most fruitful of all the preachers in America.

It is clear that he was a man of unusual powers. Physically, he was a giant, standing well over six feet, broad-shouldered and muscular, and his mental capacity matched his great frame. He expounded the great truths of the Bible clearly and forcefully and carried the conviction of the truth home to his hearers. However, his great power was in his ability to convey emotions from himself to those who heard. Here he was almost unequaled as a preacher. It is said that when he launched out into one of these great exhortations whole congregations were moved as if a mighty wind passed over them. Sometimes a whole congregation would find itself standing and moving together toward the preacher.

Gifted with such powers and possessing such enthusiasm and energy, Vardeman became the most favored preacher of Kentucky. In Lexington, in Bardstown, and in Louisville in his own state, and in Nashville, Tennessee, as well as scores of other places, he preached the good news, witnessed the conversion of thousands of people, and organized many Baptist Churches. Alexander Campbell in his debate with McCallie said that Vardeman was a man who had baptized more individuals than any other preacher in America. More than eight thousand people were won to Christ under his preaching, and were baptized by him.

Many stories are told showing Vardeman's great power. At the semicentennial meeting in 1884, Dr. J. C. Maple related this incident which he had from a Baptist preacher who was present and saw this instance of Vardeman's unusual powers. It was at a meeting of the Elkhorn Association in Kentucky at which an attempt was made by the followers of Alexander Campbell to carry the

Elkhorn Association into the new reform movement. Vardeman was a close personal friend of Alexander Campbell and greatly admired his shrewdness and ability. In fact, so great was his regard for Campbell that at one time in his life he was tempted to follow him into the new reformation. Second thought, however, saved him from this.

At the meeting of the Elkhorn Association referred to, the man selected by the followers of Campbell to present their case was Jacob Creath. He was one of the ablest of the men grouped around the leader of the new reformation. Creath was a fine looking man in the prime of life—tall, well formed, fluent, and eloquent, and of great influence in the Elkhorn Association. He lived in the vicinity, and his life was such as to command the respect and confidence of his neighbors. Needless to say, the appeal which he presented for the Elkhorn Association to go over the boundary to the new reformation was a powerful one. He used every resource of his active mind and his eloquent tongue to persuade these Baptists that the way of right as well as of policy lay in following Alexander Campbell. So great was the effect of his appeal that when he ceased there was consternation in the minds of many members who were fearful of the effect of his words. All eyes turned instinctively to Jeremiah Vardeman, and all waited to see what this great preacher and leader would do. Vardeman heaved up his mighty bulk; he was well over six feet and weighed three hundred pounds, and towered over those present—even the great form of Jacob Creath. Beginning calmly in a cool, concise, and logical manner which he could command on occasion, he replied to Creath's arguments. Then he launched into a powerful defense of the doctrines of the Baptists—repentance, salvation by grace, faith—and into a vindication of the power and work of the third person in the Holy Trinity, the Holy Spirit.

As he contemplated these great themes, as was not unusual with Vardeman and other great preachers, his very soul took fire, his eyes flashed, and the whole great emotional power of the man was loosed upon that association. The tremendous emotional appeal and exhortation which flowed like a river from his lips was not to be restrained. When he ceased, Jacob Creath and his friends fled from the house without waiting for a vote and the Elkhorn Association remained a Baptist Association.

In 1830 Jeremiah Vardeman came to Missouri and settled in Ralls County where, with his characteristic industry, he soon acquired valuable property which he opened up, and he built houses for his family and the friends who came with him.

John Mason Peck, in his tribute to Vardeman, said that in his new surroundings he did not wait for any church to call him to preach, but that he sought out people wherever they were to be found and preached the gospel to them with such amazing power that churches sprang up all around him, and in the four years from his coming to Missouri to the meeting at Providence he had already added to the fame which had preceded him from Kentucky. It is no wonder that his brethren at Providence turned to him as the moderator of the new organization.

John Mason Peck, as well fitted as any man in our history to judge of men and events, wrote an article about Jeremiah Vardeman which begins as follows:

"This distinguished minister was one of a class somewhat rare in the annals of the church. He possessed the peculiar talent of bringing the leading truths of the gospel home to the consciousness of his hearer. His illustrations were singularly vivid, his language strong, simple, and well suited to convey clear thoughts to every class, even the most illiterate: while the deep fountains of feeling gushed from his own heart and poured like a shower of rain over the minds of his hearers. In deep emotions, vivid conceptions of gospel truths, and the power of exciting sympathy he resembled Whitefield.

"There were occasions when in unpremediated exhortations he seemed to touch every chord of the soul and by the outpourings of gospel admonitions in a simple and effective style would strike the consciences of all around him.

"In portraying the lost state of man as a sinner and the way of recovery by Jesus Christ he was a master workman.

"His mental powers were strong, vivid, and quick in action.

"Great numbers were converted and baptized under his ministration, and for many years he preached more sermons and to larger congregations and baptized more

converts than any other minister in the Mississippi Valley, but never appeared to think he was doing anything extraordinary."

Peck says:

"He visited the great Catholic town of Bardstown, Kentucky. The priest there was unwise enough to enter the lists against him, and lost several of his congregation. Vardeman disliked controversy, but in bringing the armament of the gospel to bear on error no man could excell him."

Peck says further:

"He had then (near the close of his life) baptized more Christian professors than any other man in the United States—probably more than eight thousand."

James E. Welch, the co-laborer of Peck, says of Vardeman: "No man I ever heard possessed equal power in exhortation." R. T. Dillard, D. D., says "He would commence an exhortation which would prostrate a crowd beneath his all-subduing eloquence."

At the next meeting of the new organization Vardeman was re-elected as its moderator.

As clerk, the group chose Robert S. Thomas who was one of the remarkable Baptist ministers of that day. He was a highly educated man, tall and commanding in form, gifted with great powers as a speaker, and he served later as a member of the faculty of the Missouri University and as president of William Jewell College most acceptably, but the service he liked best of all was that of preaching. He founded churches in a number of places, among them one in Kansas City.

There was recently discovered by Rev. James A. Bryson of Eldon in the records of the Bonne Femme Association a copy, the only one known in existence, of the minutes of this first meeting of the association. Because of the great interest which is always attached to it, it is reprinted in the appendix.

It is supposed by some that William Hurley, who organized the Second Baptist Church in St. Louis, and many other Baptist churches in Missouri, was the most learned man in the group. He was an Englishman and had been educated in England, and was a man of great power and

eloquence. He had certain eccentricities of manner which handicapped him some. He was fond of playing the clown—at times even in the pulpit—but in spite of this his undoubted ability, his oratorical powers enabled him to perform a great work for Missouri Baptists. In Salt River Association where he lived and worked for twenty years he was held in the highest esteem and his work was of great importance.

Of Fielding Wilhoite, Thomas Fristoe, and Ebenezer Rogers, the men who did the preliminary work for the meeting, it must be said that few men deserved more at the hands of Missouri Baptists than they. They were among the ablest and most devoted missionaries of the time, and their far-reaching visions quickened by the Spirit saw more clearly, perhaps, than many others, the future of the Baptists of Missouri. Traces of their work are to be found all over central and northern Missouri along the river.

James Suggett is buried near the site of Providence Meeting House where he helped to organize this Central Society.

Robert S. Duncan, the great historian of Baptists in Missouri, tells that as a boy he went with his mother to a meeting of the association, arriving at the time for preaching. They were somewhat late and could not enter the building because of the crowd, but sat in the carriage near the door and heard the second sermon of the hour. It was preached by James Suggett, and Duncan says the tremendous exhortation which he delivered fell like living coals of fire over the congregation, that his own emotion was tremendously moved by it, and he did not know that there could be such a man as this great preacher.

J. B. Longan, Kemp Scott, Noah Flood, Walter McQuie, Anderson Woods, and the other ministers who signed the constitution were useful and capable men, and their names are found in connection with the organization of churches and associations in various parts of the state.

One other minister was present whose name must be mentioned. John Mason Peck, although living in Illinois, made the long journey into Callaway County to attend this meeting. The purposes which it was meant to further were very near his heart. He was invited to sit with his brethren in their deliberation, and no doubt his training, his wide experience, and his great ability were use-

ful to them in drawing out the plans for the organization. For many years Elder Peck was to be a constant and welcome visitor of this organization.

The meeting appointed some correspondents and asked that other Baptists of the state communicate their views to these correspondents. The men selected were Robert S. Thomas of Columbia in Boone County, who was clerk of the body; William Wright of Palmyra, Marion County; Jordan O'Brian of Pisgah in Cooper County; and Thomas P. Green of Jackson in Cape Girardeau County.

The last line of the minutes, in speaking of the preaching which accompanied the preliminary meeting, says that "Brethren Vardeman, Longan, Peck, Rogers, Ham, Wilhoite, and Hurley officiated." Surely no congregation in America ever had a series of sermons from a more distinguished and able group of preachers than did the meeting at Providence Church in Callaway County, in 1834.

It is to be noted that Theodoric Boulware, T. P. Stephens, and others were present at the meeting, but did not enroll their names. Two of these, Elders, Boulware and Stephens, were the leaders of the anti-mission movement in central Missouri. Elder Boulware says, "We advised and entreated these brethren to disperse and not establish this cockatrice's den among us, marring the peace of God's children and bringing scandal on the cause of Christ, for we feel assured you have much more in view than the happiness of the church and the salvation of men. We fear you are deceptive."¹

It will be seen from this that the organization of this Central Society did not put an end to the mission controversy, but really added fuel to the fire. For many years in Missouri many associations and churches were troubled over the question of giving support to this Central Society or refusing it. In some cases membership in it was made a test of church fellowship by the anti-mission churches. It was said by some that this was the beginning of the union of church and state, and politicians were asked to oppose this new organization.

A second meeting was held in June, 1835. Jeremiah Vardeman was again chosen moderator. The proposed constitution was submitted and discussed. A few changes

¹ From the Autobiography of Elder Theodoric Boulware.

were made in it. One was the change of name from "Convention" to "Society."

Some of the statements were clarified, but in general the constitution was adopted as framed at the preliminary meeting. A study of the constitution reveals the purpose in the minds of the proposers of a new organization. Membership is limited to Baptists in good standing in their churches, but this is the only qualification. Evidently the new society was not thought of as being composed of representatives either of churches or associations. That came later. A provision is made for funds to be used to further the prime purpose of the society, the preaching of the gospel. The constitution is statesmanlike in that it sets out the essentials of the new organization and its purposes but avoids hampering details. Opportunity is given for new plans to be tried and new methods of work adopted without the necessity of formal amendments to the constitution. In this the documents follow the best practice of successful constitutions.

CHAPTER II

Some Early Meetings of the General Association

IN 1836 the annual meeting was held in June, at Bethlehem Church in Boone County. Elder John B. Longan was elected moderator and G. M. Bower, clerk. Seven additional ministers and nine laymen were added to the list of members. On Sunday, Elder Longan preached and explained the purposes of the society. A collection was taken at this time amounting to fifty-one dollars and seventy-five cents for the purposes of the association. Stephen Wilhoite, one of the members of a family famous in Baptist history in Missouri was elected treasurer. The total funds coming into his hands at this meeting was \$69.25. It was determined at this meeting to employ a general agent to preach and also to disseminate knowledge of the new organization among the Baptists and also to raise funds for its work. Elder Anderson Woods, one of the able and distinguished ministers of that time was chosen for this important place, but declined because of the general odium attaching to "hired preachers."

When the association met in 1837, at Mt. Moriah Church in Cooper County, the reports showed that a number of additional members had come into the society and the meeting attracted enough attention that a number of able ministers attended. Eight missionaries were appointed to labor for eight months and Elder Kemp Scott, one of that group of earnest and devoted men who had formed the Central Society was appointed general agent. The report of the treasurer showed that the funds had been increased by \$244.00 during the year.

In 1838 the association met at Columbia. The General Agent, Elder Kemp Scott, made a report of his work, showing that he had visited ten counties, had baptized 126 converts and had collected \$86.50 on the field. The meeting was greatly encouraged by the report of a great revival held in Cooper County by Elder A. P. Williams, assisted by Elder Frost, in which there had been converted and baptized more than four hundred people.

In 1839, at the session at Big Lick Church, in Cooper County, the reports showed a prosperous year. The name of the organization was changed from Baptist Central Society to General Association of United Baptists of Missouri. This change of name indicates the broader view which the members of the organization began to take of their work. Evidently they began to think that the new organization should serve the entire state, and draw into one organization all Baptist forces. The reports again showed a good year. The treasurer's balance was \$342.14. Elders Fielding Wilhoite, William H. Duval and A. F. Martin had labored as missionaries during 87 days and had baptized twenty-eight converts. The state was divided into districts at this time. Two traveling evangelists were appointed for each district. Elders P. N. Haycraft and A. F. Martin were appointed for the district north of the Missouri river and Elders J. C. Herndon and James Suggett for that south of the river. A notable executive committee was appointed at this time. Among its members were James Suggett, R. S. Thomas, Stephen Wilhoite, William Carson, Roland Hughes, Uriel Sebree, William Wilhoite, J. B. Dale, and George McQuitty. Suggett was chairman; Thomas, corresponding secretary; William Carson, recording secretary; and Stephen Wilhoite, treasurer. Among this group were some of the ablest business men in the state. Their presence on the board insured careful business management, and indicated that the plans and organization of the association were having an appeal for experienced and successful men. Sometimes we seem to forget that the Lord's work requires as much business ability in some features as does any other business and no amount of talent in other fields can take the place of the honesty and sagacity regarding business matters displayed by first class men in the business world. Such men as Stephen Wilhoite, Roland Hughes, William Carson, Uriel Sebree and others who loved God and used their ability in business matters to further His work were invaluable in these early days. One of the glories of Missouri Baptist history is the fact that business and professional men of character and ability have always been found in the front ranks of the workers in God's cause. To those just named and to William Page, Chas. H. Hardin, W. M. Senter, William McPherson, E. W. Stephens, T. M. James, L. B. Ely, J. L. Stephens, D. H. Hickman, J. B. Wornall, Minetry Jones and a long list of others, who were able and successful busi-

Moderators of General Association, 1834-1860



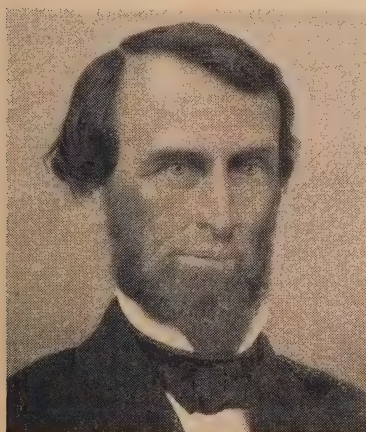
JEREMIAH VARDEMAN
1834-1835



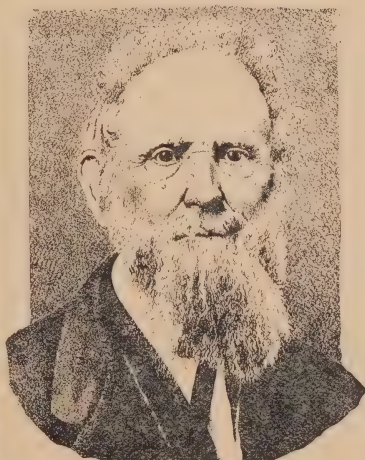
WILLIAM CARSON
1849, 1855

JOHN B. LONGAN 1836-1839
JAMES SUGGETT 1840
URIEL SEBREE 1841-1843, 1846-1848

ROLAND HUGHES 1844-1845, 1850-1854
WILLIAM CROWELL 1858



DAVID H. HICKMAN
1856, 1868



R. E. McDANIEL
1857, 1859-1862

ness men, and who were willing to dedicate not only their money, but much of their time and talent in the furtherance of the work of the kingdom, we owe an immeasurable debt of gratitude.

Noah Flood, who was appointed general agent at this meeting, was one of the organizers of this Central Society and was regarded by some as one of the ablest men the Baptists had. In fact, it has been said of him that in point of natural ability he was probably superior to any other in the group who formed the Central Society. "Websterian" is the word applied to him in describing his resemblance to the great orator in personal appearance and oratorical ability.

In 1841, the sixth annual session was held on August 27, at Chariton Church in Howard County. The general agent, Elder Noah Flood, reported that he had spent nine months in the field, had visited fifteen associations, preached one hundred seventy sermons, and that the offerings amounted to five hundred eighty-one dollars and fifty cents, while the four missionaries of the associations had together labored thirteen and one half months and had baptized sixty-nine converts and constituted four new churches.

The session of 1842 was largely occupied with the question of publishing a Baptist periodical. The need for such a publication was strongly felt, and a committee was appointed at this meeting to consider the question of funds and undertake to provide, if possible, for such a publication. The matter of a book depository in St. Louis was also taken up and discussed, and it was also felt desirable by many of the brethren that a place be established where religious books might be provided for ministers and others at a minimum cost. It was hoped also that this book depository might serve as a circulating library for ministers. The reports of this year, 1842, indicate that the association was growing in numbers, churches, and funds, and in the affections of the Baptists of the state.

In 1843 the meeting was at Jefferson City, and much time was given to the discussion of the necessity of a Baptist educational institution. Out of this discussion grew later the offer of William Jewell of Columbia to give ten thousand dollars toward the establishment of such an institution. This resulted later in the organization of Wil-

liam Jewell College. At the meeting, the committee appointed in 1842, to consider the publication of a Baptist periodical reported that the first number of the Missouri Baptist, a monthly paper, was issued from St. Louis in September, 1842, and continued thereafter until twelve issues had been circulated with Elders Isaac T. Hinton and R. S. Thomas as editors. The committee also reported that at the end of the first volume in August, 1834, the expense had been four hundred eighteen dollars and forty-five cents, and there had been received only three hundred eighteen dollars leaving a deficit of one hundred dollars and forty-five cents. In view of this situation the committee recommended that the paper be continued, but that a union be formed with the Illinois Baptist Convention to publish the paper for both states and issue it twice a month.

This paper was called the Missouri and Illinois Baptist, and, failing to pay expenses, was discontinued after one year. This question of a Missouri Baptist periodical was to engage the attention of the Missouri Baptist Association for a number of years as it was felt that such a publication was absolutely necessary to the carrying on of work in the state.

At this meeting of 1843 at Jefferson City, the General Society received its first bequest. Jeremiah H. Neal of Montgomery County left, by his will, one thousand dollars for promoting missions which was to be paid over to the Missouri General Association, and used under its direction. William M. McPherson, the able and prominent layman from St. Louis was appointed agent to receive this bequest which, for a number of years, was held by the association and the interest used to promote missions.

The meeting of 1844 continued the discussion of the two institutions greatly desired by the Missouri Baptists, a college and a paper. It was reported that eight hundred forty-eight dollars had been expended for home and foreign missions.

The meeting of 1845 was held at Columbia, and it is interesting to note the names of the famous ministers in attendance. Among them were Elders William Duncan, Noah Flood, Thomas Frisloe, S. H. Ford, R. S. Thomas, A. P. Williams, A. Broadus, and D. R. Murphy.

Among the prominent and useful laymen were Uriel Sebree, later moderator of the association, who had taken

such an effective part in the discussion over missions in the Mount Pleasant Association; Roland Hughes, also moderator, later, of the association; S. C. Major, for many years treasurer of the mission funds of the association; Leland Wright, who rendered important service as secretary to the General Association; W. M. McPherson from St. Louis, who was the agent to receive the Neal bequest; F. W. Ustick; Dr. William Jewell, one of the leading citizens of Columbia and the founder and benefactor of William Jewell College; P. G. Camden; Stephen Wilhoite, one of the famous Wilhoite family to whom the Baptists of Missouri are so greatly indebted; and J. B. Vardeman, son of the famous Jeremiah Vardeman and himself, long an active and valued layman in Missouri.

Few meetings of the association have had a greater gathering of eminent ministers than the meeting of 1845 in Columbia. The services and ability of Noah Flood, Thomas Fristoe, and R. S. Thomas have been referred to elsewhere. They were great and useful men. Elder D. R. Murphy was a pioneer preacher of southwest Missouri, served for many years as general agent of the association, baptized hundreds of converts, organized many churches, and some associations in southwest Missouri, and is generally regarded there as a man whom the Baptists of that great section owe more than to any other of their early pioneer preachers.

Elders S. H. Ford and A. P. Williams were among the greatest and most useful men Missouri Baptists have ever had. An account of their lives and services is given in another place.

In spite of misunderstanding and opposition on the part of a number of brethren, the new society was moving on and accomplishing great work in Missouri. It is quite apparent that the purpose and plans of this organization were not clearly understood by some Missouri Baptists. Accordingly, we find some associations arranging to correspond with the Central Society simply regarding it as only another society on the same footing with Bethel, Missouri, Mount Pleasant, and other associations.

Some of the opposition to it was due, doubtless, to the fear had by many people for general organizations. The same spirit which caused many Americans to oppose the constitution of the United States and the formation

of the Union was still to be found in 1834 and the following years among many Missourians who felt, somehow, that such an organization would become master and would try to hold dominance over churches and associations, and its very size and its vast territory would enable it to control the Baptists of Missouri. This fear was the basis of the opposition to the society on the part of Boulware and Stephens.

It is not possible to fail to sympathize with the desire of the Baptists to maintain the traditional independence of Baptist churches and associations. That determined spirit is characteristic of Baptists, and has formed a part of their most valuable contributions to American life.

It is not possible, however, to sympathize with the suspicions that caused Boulware and his friends to believe—at least, to say—that this society had the dominating spirit. The character of the leaders, all of them devoted men of God, their lives of self-sacrificing service, and their disclaimer of any purpose or desire to control churches and associations, and their statement of the independence of every Baptist church taken with the fact that membership in the Central Society was open to any Baptist of good standing in the state, should have, it appears, allayed any fear that the new society might become an over-lord of Baptist churches.

The period that followed the organization of the General Association was one of great activity in Missouri, not only among the Baptists but in all the affairs of life in the state. The population of the state grew rapidly, new settlements were established, and whole sections of the territory of the state were opened. It was the time of the founding of institutions. Many of the colleges and universities of Missouri had their beginnings in this period. The first railroads were built, and river travel grew by leaps and bounds. The public school system of the state had its real origin during this period. In fact, the fundamental law which really began the system of public schools was written in 1833.

Among the Baptists it was a period of great activity. New churches and associations were constantly being constituted. In 1835, Black River Association was organized from the territory of Cape Girardeau Association. In 1836, Lamine River Association was constituted, and in

1838, Two Rivers Association, which became an anti-mission association. In 1839, two associations were organized, Little Bonne Femme, and Union. In 1840, the associations called Liberty and Spring River were organized. In 1842, Platte River and Saline; in 1843, Macon and North Union. Three associations were organized in 1844, North Liberty, Osage River and Wyaconda; in 1845, West Fork Association, and in 1846, a new organization appeared in western Missouri called the Baptist Indian Mission Association, organized for the purpose of mission work among the Indians in and near Missouri. 1848 saw the organization of the associations called Cedar and Gasconade River. In 1849, Nodaway Association was organized, and in 1850, Sac River. In 1851, Burboise River Association was constituted, and in 1852, North Western Baptist Association and St. Francois Association. In 1853, another Bethel Association, called Southwest Bethel, was begun and also the Jefferson County Association. In 1854, Bear Creek Association was constituted and another Union Association, this time in Holt County. The year 1855 brought into existence three new associations. They were: Tebo, Union Association in Greene County, and Zion. Gentry Association seems to have been organized in 1856, and in 1857, Richland Association was constituted, and in 1858, Freedom. It is to be noted that the name of this association, Freedom, reflects the bitter controversy over slavery and abolition that raged in Missouri and other states. 1859 brought the organization of two associations. They were: Central Missouri, and Hutton Valley, and the Missouri Valley Association was organized in 1860.

Thus it will be seen that during this period from one to three associations were constituted every year except the years, 1837 and 1847. When it is recalled that every one of these associations had a number of churches varying from eight to twenty, it will be seen how intense was the activity of this period.

The new Missouri Baptist General Association, organized in 1834, grew rapidly in numbers, influence, and funds during this period. In spite of opposition and misunderstanding, the new association made its way into the affection and confidence of Missouri Baptists. For the most part, its meetings were held in Central Missouri territory and while they were not attended by the large crowds of the present day, a respectable number of able and influen-

tial men, both ministers and laymen, were in attendance at all the meetings.

Missouri Baptists came to realize at least two of their major purposes during this period. Through the generosity and activity of Dr. William Jewell, the long cherished dream of a college was realized. William Jewell College, at Liberty, Missouri, was established and began to perform its notable service which it still carries on after the lapse of more than seventy years. Too, Missouri Baptists finally brought about the establishment of a Baptist paper. It is somewhat difficult for us to realize how great was the longing for such a periodical. The lack of it was felt to handicap the efforts to evangelize Missouri. As is so often the case, the establishment of such a paper on a firm basis waited long in order to find the man or men fitted to carry on such an enterprise successfully.

The period was one of controversy. Discussion was in the air. Abolition of slavery was being debated, and two matters challenged the attention of Missouri Baptists and brought about a great deal of controversy and discussion. One of these was the attitude of Baptist members and churches toward the question of missions. This controversy raged during, at least, the early part of this period. A few churches and a few Baptist associations finally adopted an antagonistic attitude toward missions, but the great majority of Missouri Baptists and churches and associations turned toward missionary endeavor. It is to be remarked here that in spite of the unhappy bitterness that was sometimes engendered during this controversy leading us to regret that such sharp differences of opinion could have existed, there seems no doubt that the obstinate and sometimes unfair opposition of the anti-mission brethren and their apparent determination to deny the right of free speech and liberty of conscience to the mission party, while irritating and regrettable in many ways, fired to enthusiasm those who believed in missions. It is quite probably true that Missouri Baptists turned more rapidly toward missionary enterprise because of this harassing opposition.

The other controversy that raged during the period was with the followers of Alexander Campbell. It will be remembered that Alexander Campbell was, himself, a member of a Baptist church and that when he began to teach

his peculiar system of doctrines, he did so as a Baptist preacher. Apparently, it became the purpose of him and his followers to carry whole Baptist churches and associations into this new movement called, frequently, the New Reformation. One instance of this has been related in the story of Jeremiah Vardeman and the former Elkhorn Association in Kentucky. This movement spread rapidly in Missouri. One of the ablest leaders of the New Reformation was a Missourian, Moses Lard, and much controversy ensued between these followers of Campbell and Baptists. Public debates were held not infrequently and sometimes bitterness resulted. It is true that controversy was waged with other sects and denominations, but the fact that the new reformation came out of the Baptists themselves seemed to sharpen the feeling of opposition and hostility to this movement among the Baptists.

Missouri Baptists were blessed during this period with a number of able and in some cases extraordinary leaders. No other period in our history has seen the work of greater and more influential men than this.

John Mason Peck, while he lived in Illinois during this period, kept up his close relation with Missouri Baptists, was a frequent visitor, and his wise counsel, his unusual enthusiasm were of great value to the Baptists of Missouri. The minutes of the General Association show that he was a visitor at the meetings until 1854. His active and vigorous mind, and his almost superhuman industry caused him to take the lead in furthering many worthy causes. He gave himself heartily to the movement for a periodical. He was instrumental in organizing a mission in St. Louis, under the General Association, among the German people and he never lost his interest in nor his connection with Missouri Baptists up to the time of his death. The debt which Baptists owe to John Mason Peck is a large one.

Jeremiah Vardeman died during this period, in 1842, and he had been compelled during his later years to be less active than formerly but exerted great influence in establishing certain ideas regarding religion firmly among Missouri Baptists. The student of our history in Missouri is struck by the fact that almost without exception, Baptist preachers and Baptist churches were early attached to the fundamental ideas which have characterized Baptists for centuries. One of these is the belief in the power and

efficacy of evangelical preaching. However valuable other things may be, Baptists have believed and still believe that the word of God is the sword of the Spirit and that while preaching about other matters may be entertaining and informing, the preaching of the Word is the only instrument used by the Spirit in the salvation and uplifting of men. Vardeman believed this so strongly, and his whole career illustrated so vividly this truth that he influenced greatly the ideas and beliefs of younger men in the ministry. It was in grateful recognition of a life of labor that had resulted in winning more than eight thousand individuals for the new life and of the simplicity and power of his preaching that Jeremiah Vardeman was chosen as the first moderator of the New Central Society.

It was during this period that Samuel H. Ford began that long career, one of the most brilliant and most useful in our history. He had sat under the preaching of Vardeman. He knew and loved Peck and his brilliance as a preacher, scholar, and writer enabled him to serve with great effect the cause of the ministry through a long period of years.

It was during this period, too, that Missouri Baptists enjoyed the services of one of the greatest pulpit orators of America. It is difficult for one, if he considers Vardeman, Green, A. P. Williams, S. H. Ford, and W. Pope Yeaman, to decide that any preacher should be ranked higher as an orator than these men, but the opinion of many men who heard all of them including the opinion of Dr. S. H. Ford is that the greatest pulpit orator of Missouri was William Thompson, who came to the state during this period.

The story of William Thompson, which cannot be told in full here, is a very remarkable one and seems almost incredible. Born in Scotland, highly educated, and trained, gifted by nature with tremendous physical powers and a wonderful mind, he seems to have had all the qualities to make him outstanding among his fellows. Coming to America and living for a time in Illinois, where he began the practice of law and later received the impression that he ought to preach, he suffered a severe accident in an injury to his head which at times during the rest of his life affected him greatly. Sometimes he suffered from lapse of memory and at these times, he was almost irresponsible.

Finding it impossible to continue his practice of the law with a clear conscience and an easy mind, he began to preach, and the story of his first visit to Missouri is almost a romance in itself. On an evening in July of the year 1850, a stranger appeared at the residence of Mr. Hawkins, in Howard County, and inquired if Mr. Hawkins was at home, and on being told that he was away, the stranger seemed tremendously disappointed. He asked for a drink of water, which being brought to him by one of the children on the request of Mrs. Hawkins, took his departure. Mrs. Hawkins, however, was so impressed by his appearance and manner and his evident distress in not being able to see her husband that she sent one of the children to ask him to return and she then invited him to remain in the home until her husband returned later. When Mr. Hawkins came in during the course of the evening, the stranger announced his name as William Thompson and said he was a Baptist preacher. Mr. Hawkins held family prayer and that evening read a part of the Scriptures himself, and then as the family knelt for prayer, he called on the visiting preacher to pray. Those who heard William Thompson as he poured out his very soul in prayer could imagine the scene that followed. Hawkins said he never heard such eloquence as fell from the lips of this visiting preacher. Finally, he felt he could not stand it any longer, and he arose from his knees in order to look on the face of this man who prayed with such power and feeling. Standing thus and looking at Thompson through the tears that poured down his own cheeks, Hawkins was aware that his wife and all the other members of the family were also standing and looking in astonishment and rapt admiration at the man who, oblivious of everything but his communion with God, was pouring out his soul in prayer.

So great was the impression which he made upon the Hawkins family that they invited him to remain and preach. This he did, and soon great crowds flocked to hear the marvelous eloquence of the preacher.

Dr. S. Y. Pitts is quoted in Missouri Baptist Biography, Volume 1, to the effect that during this meeting the fame of the preacher spread into Boone County and one of the noted family of Wilhoite was sent to see and hear the new preacher. After he had been gone a week, another member of the family was sent to inquire what had become of the first. He did not return either and then the third was

sent to seek the others, and finally all of them came back and brought the famous preacher.

He preached for several years in Boone, Howard, and Randolph Counties, and everywhere he was wonderfully effective. For a time he was pastor of churches in the Mt. Pleasant Association and later became the head of Mt. Pleasant College, which institution was conducted under the auspices of Mt. Pleasant Association. At the meetings of this association, he was always listened to with respect and interest, and his advice was constantly sought on important matters. In 1857, the Mt. Pleasant Association adopted the following resolution: "Elder William Thompson, LL.D., is recommended to our brethren everywhere as an able and efficient minister of the gospel, a superior preacher, and a Christian gentleman in the fullest acceptation of that term."

Upon leaving Mt. Pleasant College, at Huntsville, Elder Thompson was called to the presidency of William Jewell College, at Liberty, and entered at once upon his work there. Such was his fame that the attendance at the college immediately increased. The endowment fund was greatly added to. The future of the college looked very promising, indeed, under the new president, but this was just before the war, and the outbreak of that struggle caused the college to be closed. President Thompson resigned and being unable to support himself by preaching, began the practice of the law and was then chosen president of the college at Sidney, Iowa, where he remained until his death in 1865.

It seems clear from the quotations from men who knew him personally that Dr. Thompson possessed all the qualities of a great orator. In personal appearance, in power and beauty of voice, in magnetic appeal, he was unrivalled. He had a remarkable mind. His memory was most unusual in its ability to grasp and retain facts. He possessed industry, and he was a most highly trained and cultured gentleman.

Because of his unique genius and because the fame of an orator is dependent entirely upon the words of those who hear him, the following quotations are given concerning him.

Dr. S. H. Ford, who was entirely familiar with great preaching, says of him: "He was the greatest pulpit orator

I have ever heard, yes, he was the greatest orator on any platform."

Dr. W. Pope Yeaman in his History of the Missouri Baptist General Association says of the meeting of that association, in 1862, at Rehoboth Church, in Saline County, now at the city of Slater, "The members of the association, visitors, and the people of the neighborhood had assembled at the house to worship their God and listen to the matchless eloquence of the inimitable preacher, William Thompson."

A correspondent of the Christian Times of Boston tells of a visit to Rehoboth Church to hear Thompson. When the hour for preaching arrived the great audience that packed the house were greatly disappointed because Thompson had not appeared. Elder Thomas Fristoe, who seemed in charge appointed a young preacher who was present to fill the appointment and although he demurred at trying to preach to people who had come to hear the famous orator, was persuaded to begin. A hymn was sung, the young preacher had announced his text, "God forbid that I should glory save in the Cross of our Lord Jesus Christ," when "there was a noticeable stir, and look of delight overspreading the faces of the audience. William Thompson had arrived and entered the door. A glance at his features showed that he was master. His voice was clear as a bell, sweet as a flute, and powerful as an organ's peal." After some demur he took the place of the young preacher and announced his text. It was the same one previously announced by the young preacher. "Who will forget how grandly those words sounded, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.' Twelve years are gone but those tones still ring in my ears."

"As we have seen a wind creep stealthily into a forest, first lift the topmost leaf, now gently touch a bough, and increase in power until, laying its mighty hand upon its head its bows its neck to the ground, so began and terminated that wonderful discourse.

"His divisions were admirable, his language simple, chaste and beautiful. He painted with the hand of a master the things in which the world gloried, and then, after weighing them each in turn and proving them lighter than vanity, he turned to Christ and portrayed His life in language so loving, so appreciative, and yet so commanding,

that every eye was kept bent upon the form moving from the flowing Jordan to the reeking cross.

"At last we stood before Calvary.

"Long since we had forgotten Cone and Welch and Fuller, and believed that the half had not been told about the rapt preacher before us. Did we look about? The sight was appalling. There were Western hunters and mule drivers standing with the tears streaming down their cheeks and with the agony of the cross delineated upon their faces.

"For over an hour he held the audience and closed with this illustration: 'It is said that away up at the source of the mighty river that flows through your valley, there is a fountain from which two streams take their rise; one goes westward and empties into the Pacific; the other flows close beside us and pours its freight into the Gulf of Mexico. I have imagined a ledge of rocks hanging over that fountain, and from that rock a dew-drop suspended. A wind coming from the east will bear it into that portion of the fountain whence the Columbia takes its rise, and it will be borne on to mingle with the blue waters of the distant Pacific. A wind coming from the west will bear it into that portion of the fountain whence the Missouri takes its rise, and so it will be borne down to the Gulf.

" 'Sinner, you hang like that dew-drop upon the ledge of rocks today. A wind coming from the gates of heaven, and controlled by the Holy Spirit, may bear you to that portion of the fountain whence the stream takes its rise that flows just by the throne of God. A wind coming from the opposite quarter shall result in the destruction of your soul for time and eternity.'

"Then in a brief way he sketched the agonies of the cross and the agonies of the damned. The scene beggars description. The audience forgot itself. Hell opened to its gaze.

"Then turning he swept with the rejoicing throng up the shining steps of glory. We came up before the throne; the Crucified One was victor. Oh, how he looked! How he welcomed us, one and all! The sermon closed, the spell was on us.

"For three days that scene was repeated. His powers of description were unsurpassed, but as he could not be

trusted amid the excitement of the city, he lived and wrought in places like this, far removed from the din and bustle of a noisy life. He was simply an earnest, gospel-loving, Christ-honoring minister of the New Testament, possessed of more magnetic power than any man in America.

"He had not the dramatic power of a Gough, nor the forceful power of a Beecher, nor the splendid appearance of a Fuller, nor the culture of a Williams; yet there was something about him which surpassed them all, and which made him the greatest preacher of his time; and, had he been able to exist in a city, his fame would have crossed seas and continents. Knowing him so well, we shall believe that his errors, if he had them, were of the head and not of the heart, and that at the feet of the Master he will be found at last, casting a great multitude of sheaves which he reaped upon those harvest fields in the great and rising West."

I have before me "A sketch of Rev. William Thompson, LL. D., second president of William Jewell College," by Hon. D. C. Allen, of Liberty, Missouri. Col. Allen, being an early graduate of the College, gave these reminiscences at a meeting of the Alumni, June 9, 1909. I am sorry that I cannot here insert every word of his address, but for want of space will give only a part of it:

"I wish, indeed, that I could portray Dr. Thompson to you as he was and as he flashed like a meteor before the Baptists and people of Missouri. This, however, is beyond my power. The orator, like the actor, must suffer alike in reminiscences and in the hands of history. All that is embraced in voice and action—the magic of delivery—are incommunicable. The grace of action, the adapted mien, the expressive glance, the subtle comment in utterance, gesture, harmonious or vehement speech—none of these can be transmitted to posterity. We might just as well attempt to paint in words the flashes of lightning or the crashes of thunder.

"As I always understood, President Thompson was a native of Edinburgh, Scotland, and had been educated in one of the great Universities of that country. Wheresoever he had received his education, it had been of the most finished character—literary and classical. I can not call to mind a single solecism in his speech. His sentences

were always complete in form. They were never broken or crude. In this regard I have never known a public speaker who surpassed him.

"In his utterances there were a melody, a rhythm, a sonorousness and splendor which were remarkable. He had that rich pronunciation of English, free from dialectal peculiarities characteristic of persons in the higher walks of life who had been educated in Edinburgh or Dublin. He sounded every syllable and agreeably trilled his r's. In discourse he spoke with the completeness of a book.

"In person he was at least six feet in height, broad-shouldered, muscular, and indicated great physical strength. He was very erect. His head was large with a grand pose, his hair brown and his eyes a deep, pure blue, with the upper lids drooping somewhat. His mouth was large, and he was not afraid to open it. His chest was capacious. There was an air of dignity—grandeur—in his bearing. In and out of the pulpit he was graceful. The elegance of his manners would indicate that his rearing and education had been in the midst of polished society. He dressed finely, his garments were of fashionable cut, and, during his presidency of the college, he was always smoothly shaven.

"He had one of the true characteristics of a finished gentleman—ease of manner and modesty of address. There was not a more approachable man in Liberty than he. A child, a negro—any one—could approach him without embarrassment.

"As an orator his mighty gifts were in his voice and gesture—action—and these had been trained and cultivated in the highest degree. Here he was without a rival in the pulpit of Missouri—perhaps, in that of the world. In matter I have heard other preachers who were his equal. I never heard such a voice as his. It was truly a basso profundo. While extremely powerful, yet it was so smooth, resonant and liquid—if I may say so—that it was always pleasant. There was no harshness in it. It was a vast flow of delightful sound. It penetrated everywhere and 'operated unspent.' It fell on the ears of the hearer just the same whether he sat beneath the pulpit or at the outer verge of the audience. It was equally forceful in or out of doors—in a vast hall or at a picnic. There was apparently no effort on his part. There was no stream or shout or bawl

in his declamation. I do not know the limit of his voice. I believe it could have been perfectly and easily heard by an audience as large as the public square in Liberty—an acre—or even by a larger one.

“I believe declamation as an art embracing culture of voice and gesture was more thoroughly studied and practiced in President Thompson’s day than now. In fact, I am sure of this. I am satisfied that he had studied declamation in the most scientific and thorough manner. His intonations and emphases were wonderful. A chapter of Scripture, under his reading, took on a new and larger meaning.

“I first saw and heard him in 1856, and first knew him in 1857. He was elected president of the college in 1847, entered upon the discharge of his duties as such the first of September, 1857, and continued in that position until instruction in the institution terminated in the earlier period of the Civil War. So, from September, 1857, until his death, I knew President Thompson well.

“I never knew the extent of his culture of elocution, however, especially in gesture, until nearly thirty years after I first heard him. The knowledge came to me in all of its extent, in 1886, during the issue of the ninth edition of the *Encyclopaedia Britannica*. I then became aware that, to become finished and elegant in posture and gesture, as well as highly expressive, he had most carefully studied sculpture and painting, classic and modern, and, especially, the grand sculptors and painters of the Renaissance.

“Of this fact I will give the following instance: In 1857 I heard him preach on the Creation. I noticed the remarkably grand and expressive gesture he made in representing the act of creating the stars. The gesture was the throwing of both hands upwards and backwards, with hands open, as if the Almighty had the huge orbit of a world in each palm and was hurling it to its home and fixed place far away amid the rolling planets of the starry heavens. This conception in gesture he had gotten from a Mosaic by Raphael in the dome of the Chigi Chapel at Rome, where God is represented, in the midst of clouds and angel boys, in the act of throwing the orbs of the stars into their predestined places.

“I have indicated that no one can adequately convey by words the effect, magic, of an orator in his utterance and

gesture. An effect on an audience, however, may be so expressed. From this effect the imagination can fill out the picture. For this purpose I will take the effect produced on the audience by the first sermon I ever heard him preach.

"It was in midsummer, 1856, in Lexington, Missouri. The day though bright was not oppressive in its heat. The sermon was delivered at the morning service on a Sunday of the Baptist congregation in Lexington. That congregation had some months previously sold their first church edifice and were engaged in erecting the building in which they now worship. In the interim they worshiped in the court house, the lower room being used. It was President Thompson's first visit to Lexington. His fame, however, as an orator had preceded him. It had, indeed, permeated the state, particularly among the Baptists. Expectation was on tiptoe. A great audience greeted him—one, indeed, which overflowed and gathered into packed groups about the doors and windows. It was worthy of him or of any orator.

"Lexington has always been noted for the number of her men and women of culture. The very cream of her society, without reference to church affiliations, had crowded to hear him. It may be easily conjectured that the ladies of the city and vicinity were in a great majority among his auditors. Nor will I hesitate to say that the ladies of those days were just as handsome as are those of today.

"Fashions change the appearance of audiences. In those days ladies in dress used greater richness and variety of color. They were the times also when, in summer, great numbers among the young beauties could be seen in low necks and bare arms, with bracelets and necklaces. The elevated seats in the audience room looked like great parterres of gorgeous flowers.

"I can not at this moment recall the text chosen by the speaker. It will be sufficient to say that, in general terms, his topic was the final triumph of the Christian Warfare. From his evident fervor in utterance and marvelous gesture, one could see that the speaker was inspired by his audience and subject. With wonderful brilliance and clearness, he sketched the gathering of the Christian hosts, the maneuvers, the battle formations, the vast attack, the overwhelming defeat of the adversary of God and man, and the convergence, after triumph, of the Christian soldiers in

prodigious divisions around the great White Throne. Then, with the boldness of Raphael, as if God himself spoke, he stretched himself to his full stature, swung his arm above his head, and with voice that rolled and swelled throughout the building and flowed far out into the yard and street, exclaimed with mighty emphasis, 'Christians! Stack your arms!'

"The climax created the most profound effect that I ever knew in the pulpit. The whole audience sat for some moments in awed silence. Not a sound was heard. And even the singers or choir could not for a while intone the closing hymn."

CHAPTER III

Some Changes in the Constitution and Machinery of the General Association

I HAVE followed in some detail the various meetings of the General Association thus far, and have set out something of the development and growth of the association, and have just given some facts regarding its great leaders. It is not my purpose to continue a detailed account of the various meetings. That would involve an amount of material which cannot be incorporated in this volume. Rather, the purpose is to discuss the work of the association through the years under certain general topics, referring occasionally to certain meetings of particular interest and importance.

First of all I mean to set out some of the changes made from time to time in the constitution of the General Association, for it is apparent that these changes reveal the changing ideas, not only of the members of the association but of other Baptists in the state. These changes relate to a number of matters, some of them having to do with the association itself, its membership, its announced purposes, its scope of work. Some of these changes have to do with the position of the association on certain of the great controverted questions that have come up and found consideration by the Baptists of Missouri.

One of these matters that was constantly before the body was membership in the association. The original constitution provided that any Baptist of Missouri in good standing in a church might become a member of the General Association by signing the roll of membership. It is clear that membership was entirely individual, and that no test other than church membership and adherence to the purposes and plans of the General Association was required for membership. As is now to be set out, however, it became the opinion of the majority that membership should not continue on the individual basis, but that representatives of churches and associations should compose the General Association.

When the constitution was printed in 1847, the following words were added to the statement that any brother or sister might become a member who was in good standing in any church in Missouri "and contributes annually to its funds."

In 1858 it is said every association shall be entitled to a representative in the meetings of the General Association by contributing to its funds, and one additional representative for every five dollars additional.

In 1862 it was provided that every church might be represented in the meeting of the General Association providing it contributed at least five dollars to the funds of the General Association, and that every association might be represented on the same terms as the church.

In 1867 the association finally made a clear statement of the rules governing membership, as follows: "Any brother or sister (being a member in good standing of a Baptist church of like faith and order) may become a member of this association by the payment of five dollars or a life member by the contribution at one time of thirty dollars: and every church of like faith which may contribute ten dollars to this body will be entitled to a representative and to an additional representative for every additional five dollars: and every association auxiliary to this body shall be entitled to a representative on the same terms as churches."

It will be seen by these statements that membership in the General Association instead of being wholly individual as at first and based solely on membership in a Baptist church had become by the close of the Civil War both personal and institutional and based in part on the payment of money to the association. Although the minutes do not give the details of discussion, it is evident that these changes were not brought about without constant opposition. The experience of the General Association, however, seemed to justify these changes in the minds of the majority of the members. It became clear early in the history of the body that if it was to accomplish very much on the matter of missions it must receive the support of churches and associations, and strenuous efforts were made to bring about the alignment of both churches and associations with the General Association. The appeal to these bodies to support the General Association was probably

much more effective when opportunity was given for sending representatives to the meetings of the association.

The inclusion of a money qualification for membership arose from the feeling that those who were members of the General Association ought to support its work. It was felt by some that in the absence of such a provision the meetings of the General Association might become unwieldy in size, and that those whose sole interest in becoming members was to hamper the work of the body might be tempted to join as members if the sole qualification was membership in a Baptist church.

At any rate, the General Association in those days did not open its doors to representatives of churches and associations that had not made clear their support of the General Association by contributing to its funds.

This provision, with some minor changes in statement, remained for many years. Dr. S. H. Ford, during the early years of the present century made a number of efforts to strike out the provision for money payments, but he was unsuccessful. It was not until the revision of the constitution in 1915 that the present plan of allowing representation from any Baptist church or association was adopted.

An account has been given in the chapter dealing with the mission work of the General Association of the various changes which were made in the statement of the objects of the association. This seems to have been the most difficult of the various constitutional matters engaging the attention of the organization.

In 1848 an attempt was made to change the constitution so as to provide for the incorporation of the association. However, the committee, Wade Jackson, Roland Hughes and Leland Wright, reported against incorporation although personally favoring it on the ground that the objections to such action were very great.

In 1846 R. S. Thomas moved to strike out of the constitution as surplusage article five which declares the association to possess no power or authority over those not members of the organization. His motion was approved.

Account of the great constitutional changes made in 1889 and again in 1915 will be referred to at a later time.

The machinery of the General Association was a subject

of many changes from time to time. With the growth of the association in numbers, with the increase in its funds, and with the expansion of its program in the state, the need was felt for more elaborate machinery to deal with the contentions that continually arose, both during the sessions of the body and during its recess.

The original constitution provided for one committee called the Executive Committee to be composed of the officers of the association and five other members. This committee was charged with the work of carrying on the business of the association when it itself was not in session. For most of the meetings of the General Association, the report of the Executive Committee, summarizing the year's work and making recommendations for further activities has formed the basis for much of the deliberation of the association. The treasurer usually presented his accounts and made settlement with this executive committee.

Although not provided for by the constitution, the association early adopted the custom of appointing committees to consider a matter and report and be discharged upon the reception of their report. Other committees were standing committees of the body, and a study of these committees reveals much of the interest of the General Association at this period.

No attempts have been made here to set out the occasional or temporary committees, but only those which we may call standing committees, since they indicate the matters considered by the meetings of the association and judged by them to be important. It was early settled that there should be a committee on preaching. This committee dealt with the matter of preaching during the meetings of the association as it was felt that one of the important purposes of having the meetings of the General Association was to preach the gospel. Accordingly, careful provision was made and time allotted for much preaching. Later, the name of this committee was changed to the Committee on Religious Exercises and continued during the entire period under consideration; namely, up to the beginning of the Civil War.

Another committee commonly appointed was called the Committee on Arrangements. It was the duty of this committee to plan the details of the meetings of the General

Association. It made recommendation of the order of business.

Another committee was on the treasurer's accounts. It was the business of this committee on its appointment to audit the books of the treasurer for the year.

Another committee which early began to be appointed and which has continued throughout the entire history of the association was the Committee on Nominations. It was the function of this committee to present to the association names of men suggested for membership on the executive board.

Another early committee which was active for a number of years was the committee on a religious periodical. So acute was the need for a Baptist paper that the association for a number of years appointed some of its leading members to think and plan for a paper.

The interest of some members of the association in the great work of foreign missions is to be noted in a committee that appears earlier in our history on foreign missions. The committee was usually granted time for the presentation of a report and to have an address on foreign missions by either a member of the committee or some outstanding man who favored foreign missions. Occasionally one evening was set aside for a mass meeting on the subject of foreign missions.

The distribution of the Bible at home and abroad was largely fostered in America by a society whose headquarters were in New York, called the American and Foreign Bible Society. For a number of years there was a standing committee of the association on this American and Foreign Bible Society. It appears in the minutes for the last time in 1853. All these committees and one other appear in the minutes of 1845. The other committee was on the American Sunday School Union. The name of the committee is significant of the fact that Sunday schools were fostered during this early period by a great society which was interdenominational. Not enough was thought of Sunday Schools during this early day for an organization to be set up to push the work of Sunday Schools among the churches. Few associations in 1845 heard reports on Sunday Schools; little if any attention was paid to them. The year 1845 was the last year the General Association had a

committee on this Sunday School Union. By 1846 it appointed a committee on Sunday Schools.

The consideration of this list of standing committees of 1845 reveals the fact that some matters later to become very important in the minds of the members of the association were not yet considered. The most striking one of these omissions is the matter of Christian education, for it was not until 1848 that the General Association appointed a committee on Baptist colleges, and of course there appears no reference to the separate and distinctive work of women or of young people during these early years.

A study of the minutes up to the Civil War reveals the fact that the General Association appointed committees thought to be standing committees on some forty different matters. It is true that most of these committees were temporary, lasting only a year or two in several cases. Among these are to be found a committee on Indian missions appearing in 1847 and discontinued after 1853; a committee on Baptist Publishing Society and Book Depository appointed first in 1847 and which were continued to 1853; the committee on Baptist Colleges which appears for the first time in 1848 continues under that name until 1853; in 1848 also was appointed a new committee on the Home Mission board of the Southern Baptist Convention which committee was merged with one of the others in 1852; early in the history of the association the minutes contain a list of Baptist ministers in Missouri, and in 1848 a committee meant to be a standing committee was appointed on correcting this list of ministers. It continued up to the time of the war. 1847 saw the appointment of a committee on Literary Institutions. This name was probably changed to Committee on Baptist Colleges the following year. In 1846 was appointed a committee on the Southern Convention, while the committee on the charter for the General Association was appointed in 1848 and continued for one further year. Also in that year, 1848, was appointed a committee to consider a letter received from the Foreign Mission Board of the Southern Baptist Convention, and it was this committee that reported their sympathy with the Foreign Mission Board, but the inability of the General Association to help in any way in foreign mission work owing to the limitations contained in the constitution.

John Mason Peck visited the association in 1848 and pleaded for assistance in establishing a mission for German

people in St. Louis, and accordingly a committee on German missions was appointed that year and continued for five years. The receipt of a bequest and the hope for further bequests to the General Association are revealed in the appointment of a committee on bequests in 1848 and its reappointment at various times for ten years. In 1849 it was thought wise to have a special standing committee on correspondence, but this committee was not reappointed. In 1850 there appears a committee on amendments to the constitution and it was continued until 1854. The association heard a great plea for the destitute places in Missouri in 1850 and responded to this plea by the appointment of a Committee on Destitution which committee, however, was not reappointed. It is rather curious to note that no committee on finances was appointed by the General Association until the year 1851. From then on for many years a Finance Committee was a part of the machinery of the association. 1852 shows the appointment of a committee on the Southern Bible Board and 1853 on the Southern Convention and on missions. Neither of these was continued after that year.

In 1853 the association was saddened by the report of the death of one of the most useful and leading laymen in Missouri, Uriel Sebree. His services to the cause of missions and to the association had been outstanding, and the association paused to hear an eulogy of him. Apparently this incident brought out the appointment of a committee on obituaries which continued to be appointed nearly every year up to the outbreak of the war. In 1855 the name of the Committee on Preaching was changed to the Committee on Religious Exercises, and that same year there was appointed a Committee on Ministerial Education and Colleges. This committee continued to function for a number of years.

The growing business of the association, its wide spread interests, and the volume of work accomplished were revealed in part by the appointment of a standing committee on statistics. It was the business of this committee to gather and digest all available information regarding the work of the association in the year preceding the meeting, a work which is done now by a statistical secretary.

In 1856 the association was so impressed by the struggling condition of many churches that it appointed a stand-

ing committee, which was continued for many years, on aiding feeble churches.

Other committees which appear in the association for one year during this period are a committee to prepare lists of life members of the association, another to devise means of cooperation, another on the ordination of ministers, and a Board of Religious Education appears for one year, 1859.

In 1860 it was determined to organize a new committee on foreign and domestic missions and also still another on book distribution. These two committees functioned until the activity of the General Association was interrupted by the Civil War.

The facts given refer to the meetings of the association from 1845 until the war period, 1860. A study of the minutes discloses the fact that the largest number of churches represented in any meeting of the General Association during those years was forty-eight. This was at the meeting of 1851. The smallest number of churches represented during this period was twenty-six at the meeting of 1854 and the average number of churches sending messengers to the association was thirty-six. During the same period the largest number of associations represented at the meetings of the General Association was eight in 1851 and the smallest number was two in 1848. It is not possible to ascertain how many delegates were present at many of these early meetings since the number was not set out in the minutes every year. However, it is disclosed in 1845 there were seventy-five present as messengers from churches and associations, thirty-six in 1846, and seventy-two in 1854. It is to be noted of course that this is not the total attendance. There were many other indifferent members and visitors present. It was not until after the Civil War that the clerks began to summarize attendance carefully.

The funds of the association to be used for all the work fostered by the body varied from year to year. The smallest amount during the period was received in 1845. Only five hundred dollars and sixteen cents passed through the hands of the treasurer, and the largest amount received in any one year was two thousand seven hundred ninety-nine dollars and ninety-eight cents, reported in the year 1860. Only twice during the period had the amount reached two thousand dollars before 1860. In 1848 the reports show

two thousand thirteen dollars and ninety-nine cents and in 1851 two thousand one hundred eighteen dollars and sixty-four cents. Usually the treasurer handled about fifteen hundred dollars, not a sufficient sum, apparently, to have stirred up all the suspicion and envy and hostility vented by some Baptists on the General Association for its financial policy.

Early in its history the General Association began to publish a list of Baptists ministers in the state. It is quite clear that these lists were not entirely accurate. The dissatisfaction of the General Association itself with these lists seems to be revealed in the action in appointing a standing committee on the list of ministers. A study of these lists shows that in 1845 there were one hundred thirty-one Baptist ministers in Missouri whose names were reported to the General Association.

The totals in following years were as follows: 1846, 144; 1847, 140; 1848, 159; 1849, 257; 1850, 265; 1851, 265; 1852, 279; 1853, 324; 1854, 318; 1859, 184; 1860, 340.

The minutes of 1855, 1856, 1857, and 1858 omit this item of information and apparently the report of one hundred and eighty-four ministers in 1859 is far from complete.

A study of these facts reveals that the General Association had grown and was in fair way to become an even greater power for good in the state.

It had grown in numbers, in standing with the churches, and in funds. In spite of this, it is not to be overlooked that the association was for a number of years a small body, that it was bitterly opposed by some people, and that it was only by tact and persistence that it was enabled to live during its early years. The wisdom of the men who founded it and who conducted its affairs during this early period is apparent in their dealing with that considerable group of Baptists who were either indifferent or hostile to the General Association. Such a policy of tolerance toward opponents was not only wise but fundamentally right. There never has been a time in the history of the Missouri Baptists when all churches and associations were in harmony with the General Association or supported its work. There has never been a time when all Baptists engaged in missionary work and, at least in the early years, a great many associations and churches gave little attention to the General Association. They did not report to it or send mes-

sages or contribute to its funds. Accordingly, one not acquainted with the situation might suppose that little work was being done in the state when he reads the rather small totals in the reports of the General Association.

Such a conclusion is not justified. Frequently the apparent indifference of churches and associations to the work of the General Association was only apparent. Their failure to send messengers was due, in many cases, to the long distances to be traveled and the difficulty and uncertainty of travel in Missouri during the entire period preceding the Civil War. It is to be remembered that the first railroads in Missouri were not built until just before the Civil War, and that in most parts of the state roads were impassable at times and were always difficult to travel. The meetings of the General Association, as was entirely natural, were held for the most part in the central part of the state, and accordingly those who would attend from certain sections of the state as Southwest Missouri and Southeast Missouri must travel two or three hundred miles over very difficult roads on horseback or in wagons to reach the meeting. Some people made these long journeys, but they were for the most part men and women of great courage, perseverance, and devotion to the cause of Christ. To travel two hundred miles under Ante Bellum conditions in Missouri was a real test of hardihood, determination, and zeal. In addition to this difficulty was the fact that for good reasons, apparently, the meetings of the General Association were held in country communities and accordingly it was not possible to entertain large numbers of visitors.

While these difficulties of travel and entertainment probably prevented many Baptists from going to the meetings, it is quite evident that other matters were more important. The appalling indifference with which we, as Christian men and women, regard Christian work, the reluctance to enter into religious enterprises that cost money, and the suspicion held toward all those engaged in promoting large enterprises which afflict us now were the prime causes for the slow growth during the early years of the General Association. How to overcome these handicaps and to put the work of the association on a solid basis, carry on its important enterprises to preach the gospel throughout the state, and to overcome the indifference and hostility of many Baptists occupied the minds of the leaders of the

General Association for much of their time, and these things were the causes of many prayers and of many tears.

The leaders believed that the indifference and opposition could be controlled, if at all, by bringing home to the Baptists of the state the real purposes of the General Association. How to do this was the difficulty. There was no Baptist paper to reach churches and associations in the corners of the state; to inform them and to inspire them was a pressing and difficult problem.

Early in the history of the organization it was proposed that in addition to the voluntary work done by the members of the association there should be employed a paid agent who would travel over the state, preach, and win souls for Christ, organize Sunday Schools and churches, and at the same time disseminate knowledge regarding the work of the General Association and try to overcome any prejudice which might exist against the body. Two matters prevented at first the carrying out of this suggested program. One was the lack of funds. It is rather surprising to note that the great General Association of Missouri Baptists in the year 1845 had as its total funds for carrying on all its work only five hundred dollars and sixteen cents. Evidently such small funds could not provide very many paid agents.

Another deterring cause was the prejudice existing against paid agents. Representatives of the General Association and traveling preachers in the District Association as well who received any stated salary were ridiculed as "money preachers." The implication was that these men were engaged in preaching the gospel, if not solely, at least largely, for the salary that was paid them. It was felt by many Baptists that a preacher ought to support himself by labor of some kind as Paul made tents at Corinth and if he received anything for his ministry it should be in the form of voluntary and irregular contributions. Consequently we find some of these early preachers boasting of the fact that they had received for their services only six dollars during the entire year, or the gift of only a cow or a pig from some friend. This feeling caused a certain degree of odium to be attached to those known to be employed at a stated salary.

In considering this state of affairs and this unhappy condition of mind which opposed and criticized the salaried

man, it should be kept in mind that in the day which we are considering in Missouri, salaries, outside large communities, were rare and that money was scarce. Many families not only of preachers but of farmers, doctors, and mechanics and laborers rarely came into the possession of money. It was regarded as a luxury. It was thus entirely natural for those who went months and even years without receiving any salary or more than a very small pittance in money at all, should look with some degree of envy and hostility on the favored person who drew a sum of money, even though small, at regular intervals. The fact that the General Association found itself compelled to employ paid agents was one of the contributing causes to its unpopularity with some Baptists.

Early in the history of the General Association it determined to employ a paid agent, and Elder Anderson Woods, one of the active, able, and devoted ministers of this early day, was offered the position. He refused it because he did not want to incur the opprobrium which attached to the paid agent.

Mention has been made of the fact that even when salaries were paid at all they were very small. An instance of it is found in the minutes of Spring River Association in Southwest Missouri when at its meeting in 1855 in an outburst of enthusiasm and generosity inspired by the great meetings of the preceding year, it was voted to raise the salary of the traveling preachers employed by the association to one dollar a day.

In spite of this feeling regarding paid agents the General Association found it necessary to find and employ such agents, for only such men could give the time for the long travel necessary to do the work. Accordingly, we find the General Association employing, usually for part time, a number of men. Some of the ablest men in the state represented the General Association at times. That such work was effective is shown in the minutes of Spring River in Southwest Missouri. That meeting was visited by Elder A. P. Williams, agent of the General Association, whose visit assisted the missionary spirit very greatly. Older men among us remember yet the inspiration that came from the visits of those who represented the organized work of the General Association. Even today the District Association accounts itself fortunate that is visited by the General

Superintendent of Missions in the state. A summary of the miles traveled and the work done by representatives of the General Association in the hundred years of its existence would be astounding.

CHAPTER IV

The Controversy Over Missions

IT is the purpose of this chapter to set out first the story of the great mission controversy which had its inception in the 1830's and divided churches and associations and did so much to hamper the work of Missouri Baptists. Some account will then be given of the changing attitude of the General Association itself toward mission work as reflected in the changes in the constitution. A later chapter will deal with the anti-board movement and with the position of the Landmark or Gospel Mission churches.

The decade from 1830 to 1840 saw the beginning of the anti-mission movement among Baptist churches not only in Missouri but in many other states. It raged violently in some churches and associations in Missouri, and the organization of the new Central Society in 1834, gave added impetus not only to the friends of missions but to the opponents. It is not my purpose to confine the discussion of the controversy to the decade mentioned but to point out some of the important events in the history of missionary enterprises in Missouri churches.

As has been said in another place, early Baptist history in Missouri was made not only by individual ministers who without promise of support from any society, association or even church, ventured out to preach the gospel where it was needed, as was done by David Green, John Clark, Thomas R. Musick, and many other of the early pioneer preachers in the state, but there were men who came into Missouri at the instance of organized missionary bodies. The most notable of these men were: John Mason Peck and James E. Welch, who were sent to Missouri as foreign missionary territory by the Foreign Mission Board, and arrived in St. Louis in 1817. Peck expressed his surprise that having come to what he supposed and the society supposed to be foreign mission territory he found an association already organized, containing seven churches and discussing foreign missions and making plans to help spread the gospel to the ends of the earth. For many years Peck and Welch labored

zealously and effectively to rouse interest in missions among Missouri Baptists.

In the same year that Peck and Welch came as agents of the Foreign Mission Society, Thomas Parrish Green, a native of Virginia, who had preached in the Carolinas and in Kentucky, came to Missouri with his family. In 1818, he united with Bethel Church and in the same year was elected to be its fourth pastor. Elder Green was a very remarkable man. He was much better educated than most of the preachers in Missouri at that time, possessed great powers as a preacher, and in both physical appearance and oratorical ability was compared by those who knew him to Senator Thomas Hart Benton, the great statesman and orator of Missouri. Elder Green was a strong believer in missions, and under his leadership Bethel Church, which had already been an active and vigorous body and had pushed the work of missions in its immediate vicinity, came to be greatly interested in world wide missions. When Elder Peck came to Bethel Church in that same year, in 1818, he found the church in a frame of mind to listen to him on missions in an understanding manner. He organized a missionary society within the church and took an offering amounting to \$31.00 for foreign missions. Considering the time and the scarcity of money, this was a remarkable expression of missionary interest. It is quite possible that Elder Green's interest in missions was increased by his contact with that great apostle of missionary enterprise in the western country, John Mason Peck. At any rate, he led Bethel Church in its endeavor to support missions. In 1820, we find that Bethel Church passed a resolution ordering Bethel Association to enter into correspondence with the American Baptist Foreign Mission Society. Later, the church voted to allow the association to deal with missions as the association pleased. Bethel Association was very early antagonistic to missions and on their declining to continue correspondence with the Foreign Mission Society, Bethel Church voted that the church would correspond with the society, and elected its pastor, Elder Thomas P. Green as such correspondent.

The purpose of this correspondence with the Foreign Mission Society was to keep in touch with missionary activity, to furnish the society information regarding missionary needs here in Missouri and the activities of the church, to contribute to the funds of the mission society, and in turn

to receive information and inspiration on the question of missions. It would seem from these facts that Bethel Church had committed herself strongly and decidedly to missionary endeavor, and it will always be a matter of regret that this great church, the first non-Catholic church west of the Mississippi, did not continue to lead and to exert its strong influence to save its sister churches in southeast Missouri from the blighting effects of the anti-mission spirit. It seems as we look back on the subsequent history of Bethel, little less than tragedy that this church departed from its early position and became strongly anti-missionary.

It is quite probable that there were always members of Bethel Church who were opposed to missions. It is rather remarkable that practically all of the arms of Bethel Church, which later became churches and entered into Bethel Association, became strongly anti-missionary. This could hardly have been the case unless at least some of the members of Bethel Church had shared this opposition to missions. Apparently, some of the members were in favor of missionary activity. We know that Joel Sheppard later withdrew from Bethel as did some other members because of its anti-mission stand and these people, probably a minority, under the vigorous and persuasive leadership of Pastor Thomas P. Green committed Bethel to a missionary program.

Sometimes the writer of history is tantalized by the implication of certain statements in historic documents and by the omission of other statements that would throw light on the actual conditions. This is particularly true in dealing with this matter of missions in Bethel Church. Polly Record Green, wife of Pastor Thomas P. Green, was converted in a meeting held at Bethel Church in 1820 by James E. Welch and was baptized by him into the fellowship of Bethel Church. It is quite probable that she endorsed the strong missionary sentiments of her distinguished husband. It is interesting to find that on the organization of Hebron Church, some four or five miles from Bethel, in 1822, that among the members of Bethel who asked letters was Polly Record Green, who became a member of Hebron Church. Her husband remained a member and pastor of Bethel Church for some time. Knowing the happy relationship existing between Pastor Green and his wife, and knowing too something of the bitterness with which the mission controversy raged, it is easy to surmise that her withdrawal

from Bethel Church was due, in part at least, to the controversy over missions.

Another matter in Bethel records that raises a question is the withdrawal of nine members, some of them the leading members of Bethel Church, in 1824, to form a new church only two miles distant in Jackson. This new church with John Juden, William Surrell, and Isaac Sheppard and others, all former members of Bethel, took a strong stand in favor of missions.

During these events, Thomas Parrish Green continued as pastor of Bethel Church. He had as one of his members, Benjamin Thompson, uncle of the famous Wilson Thompson, the great pastor evangelist of Bethel. Benjamin Thompson was ordained in the instance of Bethel Church, in 1822, and the minutes contain a record, in 1825, that Benjamin Thompson was chosen as an assistant to supply when Pastor Green could not be present. Pastor Green submitted his resignation as pastor of the church on September 9, 1826. It was immediately accepted and without any delay Benjamin Thompson was chosen pastor in his place, a position which he held until his death in 1853, and became the great anti-missionary pastor of Bethel Church. Again the student of history is made to wonder as to the significance of some of the recorded events. Whether Benjamin Thompson was himself opposed to missions and used his influence and position to turn Bethel Church away from missions and thus lead in the anti-mission movement or whether the members left in the church after the withdrawal of those who formed Hebron and Jackson churches were themselves already anti-missionary and overcame Benjamin Thompson's missionary sentiment and led him to opposition to missions, is a matter which it would be interesting to determine but regarding which no information can be found.

It is necessarily remarked that the selection of Benjamin Thompson as assistant to the pastor, in 1825, and the pastor's resigning in 1826, and Thompson's immediate election, on the same day, as his successor, are matters that raise interesting questions as to the relation among the church, its pastor, Thomas P. Green, and the newly ordained minister, Benjamin Thompson.

Benjamin Thompson was the brother of Claus Thompson, who was the father of Elder Wilson Thompson, one of the ablest and best pastors that Bethel had.

Benjamin Thompson was himself an active man. I have seen his record which he kept of baptisms and of marriages during his life as a minister and it is the record of a man constantly busy. But under his influence Bethel Church became opposed to missions. It is not possible now to determine whether he deliberately led the church to anti-missionary sentiment or whether its sentiments already existed in many members and they chose Thompson as leader because he agreed with them or was willing to follow them on this matter. At any rate, he was elected supply pastor in 1825, and when Elder Thomas P. Green resigned on September 9, 1826, as pastor of the church, Benjamin Thompson was elected as pastor on the same day and served in such place until his death, which occurred on December 3, 1853. It is true that during his later years he was not able to serve actively because of illness but remained as pastor, others acting as supply pastors at various times. During his term as pastor, Bethel drifted further and further away not only from missionary principles but from the active and vigorous prosecution of the work in the vicinity. In the judgment of John Mason Peck the withdrawal of a number of the active and vigorous members of Bethel Church to form Jackson Church enabled the anti-mission group in Bethel to secure control.

Entries in the minutes indicate that the spirit of hostility in Bethel Church to the missionaries grew. In November, 1840, this item is found: "Brother Joel Sheppard, being grieved and disagreeing with the church relative to the action of the association, withdrew his membership from the church," and in February, 1841, the minutes read: "Whereas Brother Joel Sheppard and Rolly A. Sulman have expressed a dissatisfaction with the church's declaring non-fellowship with the missionaries, and wish to withdraw from us, they are therefore considered no more in fellowship with this church." In 1842, the following resolution was adopted: "Resolved, that we will not fellowship, nor commune with the missionaries, nor with any Baptist that will; that we will not invite any missionary to preach in our meeting house or houses. That should any member amongst us join any of those societies, called benevolent institutions formed by the wisdom of the world in order for the conversion of the world, he shall be dealt with by the church as they may think proper." What they might think proper in dealing with such a person is shown by the entry

of 1843 that shows that "Sister Brantly" was excluded from Bethel for joining the missionaries.

Hebron Church, not far from Bethel, went with Bethel in its opposition to missionary enterprise but still held fellowship with the missionaries. In 1843, under a resolution adopted by the church a letter was sent from Bethel to Hebron, and the letter was copied in the minutes as follows: "Brethren, you commune with missionary Baptists, with whom you had declared non-fellowship, without any union effected; or any acknowledgement made on either side. You heard G. M. Thompson say that he would ever follow it up, and then to receive him into your fellowship without any acknowledgement, you gave him a letter in full fellowship with the Cape Girardeau Association and not stating whether it was the old Cape Girardeau Association of Regular Baptists or the New Cape Girardeau of Missionary Baptists."

In spite of this letter, Hebron Church still persisted in showing some courtesy toward the missionaries and in 1844, Bethel sent a committee to remonstrate with Hebron Church. This effort failed and then Bethel asked Apple Creek and Ebenezer Churches to send each a committee to act with a similar committee from Bethel in attempting to bring Hebron to a proper mood. This also failed and in that year this entry is found, "Therefore, it is unanimously agreed that Hebron be dropped from our fellowship."

In 1846, Hebron Church recanted and was reconciled to Bethel.

This bitter anti-missionary spirit and attitude continued in the church so long as the church existed. The consequences of this hostility to missionary work were very serious to the church and are quite evident as disclosed in the minutes. A number of the leading members left the church. Some of them were excluded because of their missionary beliefs. Others withdrew and united with Hebron or Jackson or Ebenezer, churches that had a more liberal attitude toward the work of missions. This reduced Bethel's numbers, and those who remained in the church were among the less active and vigorous members.

In addition to this the source of supply of new members was cut off. It seems evident that the same spirit which opposes missionary work in foreign countries, if such spirit grows out of convictions regarding Bible teachings, will

sooner or later cause a question to be raised regarding all evangelistic effort. The argument against missionary enterprise, so far as it is apparently based on Scriptural teaching, is that God, if He wanted the heathen saved, would save them without any help from men. Of course, the logical conclusion to this line of argument is that if He saves the heathen without help from men, then He undoubtedly will deal with all other people in the same way and save such as He elects without the help of men. It is apparent that such conclusion, even though not insisted upon, must have been in the minds of the anti-mission Baptists and operated to reduce their zeal and effort to preach the gospel even within the territory of their own associations.

Salem Association, one of the great anti-mission bodies, split over the question of "means," some holding that God used certain means in the salvation of men and others holding that He acted directly and immediately without the use of means. Later this same association practically suspended all activity because of a bitter discussion of a question of any Scriptural authority for associations at all. The remarkable difference between the activities of the missionary associations and churches and those of the anti-mission group is probably due, in part, to this doubt held by the anti-mission people as to the need of any Christian activity.

In the case of Bethel Church this resulted in a failure to cultivate the surrounding territory even, and accordingly, little or nothing was done. New converts were not won, baptisms were very rare, and few new members were received from other churches. Month after month the record goes, "The conference met. All at peace. No business. Adjourned." The inevitable result of this situation was that the number of members of Bethel Church constantly decreased and finally the church ceased to exist. The last entry in the minute book is in 1867, and thus was removed the first Baptist church, the first non-Catholic church in all the great territory west of the Mississippi River. At first a vigorous, energetic, and evangelistic organization sending out its ministers and other members all over the great section of the country in southeast Missouri, in Illinois, and in Arkansas to preach, to organize churches, interested in world-wide missions, but falling under the blight of anti-mission sentiment, ceasing its activities it finally disappeared from the roll of churches.

In considering this story of Bethel Church, it should be kept in mind that in 1824, nine members of Bethel, among its leaders, asked for letters of dismission and organized Jackson Church, and that later some of these members, who removed from Jackson to Cape Girardeau, helped form the First Baptist Church in Cape Girardeau so that both these churches, vigorous and active missionary bodies, perpetuate the early vigor and enthusiasm of Bethel.

This spirit of opposition to missionary efforts so evident in Bethel Church was apparent in most of the churches of Bethel Association. Many of these churches had been organized as arms of Bethel Church and the association early took an anti-missionary position. Just why Bethel Church along with eight other churches of Bethel Association withdrew in 1824 and formed the Cape Girardeau Association, it is not now possible to determine. It is clear, however, that the remnant of Bethel Association never had the missionary and evangelistic zeal that distinguished the Cape Girardeau Association, and while Bethel Association is still in existence, it is a comparatively small body and its activities are confined largely to routine matters of reports and circular letters.

The Cape Girardeau Association formed from former members of Bethel Association, in 1824, did not escape the difficulties over missions. As first the association was a missionary body. It provided in its constitution for a fund to be raised by voluntary contributions to be used for printing minutes, the expenses of a clerk, and of corresponding members to other associations, and the remainder to be applied in any way to promote the spiritual benefit of Zion in the limits of this association or its vicinity, and this significant sentence is found, "The association may adopt measures for the purpose of raising contributions which shall be added to the surplus funds for the purpose of enabling preachers to preach to the destitute places of this body or where the association may direct." This constitution was adopted by the convention, June 12, 1824, and at the first annual session of the association, which was held with Clear Creek Church in Illinois, it was resolved to add to the machinery for doing evangelistic work by appointing one person in each church to be a member of a committee which should study the question of destitution and raise funds for the purpose of having the gospel preached in these destitute places.

This act on the part of the association indicates its missionary spirit and for most of the time from 1824 to 1832, the association employed two traveling preachers to work in the bounds of the association.

However, the anti-mission element which had gained the upper hand in Bethel Church was strongly opposed to the missionary enterprise of Cape Girardeau Association, and accordingly, Bethel Church sent up to the meeting of the association, in 1832, a request that the constitution be amended by striking out those parts of the constitution referring to missionary enterprise.

This was done, leaving the constitution without any provision for missionary work among its churches. Later the question was raised in the association as to the effect of the action attempting to eliminate missions from the constitution. The motion made at the request of Bethel Church was to eliminate generally from the constitution without specifying what words, phrases, or clauses should be dropped. The party in the association favorable to missions attacked this action in 1857 on the ground that the vote was futile because it was not specific, and the association took this view of the matter and declared that the attempted action of 1832 in amending the constitution by striking out references to missionary plans and action was null and void.

This action aroused the indignation of the anti-mission party in the association. It is to be noted that in general in the mission dispute, the mission party pleaded for liberty of action. What they requested was that every church and every individual member be left free to give or not to give to missions as conscience should dictate. On the other hand, the anti-mission party stood in this controversy against liberty of action. They were unwilling to allow the churches that wanted to help support missionaries to do so, and so when Cape Girardeau Association, in 1837, decided to return to the support of missions in the association, a split took place in 1840 and two associations resulted. The group of churches opposed to missions adopted the title The Cape Girardeau Association of Regular Baptists. This word "regular" is the one used by most of the anti-mission bodies to distinguish themselves. The other group of churches, retaining the former constitution with its missionary plan, were called for a time the New Cape Girardeau Association, but the word "new" was dropped within a short time and this body continued to carry on missionary enterprise up to

the present under the name of the Cape Girardeau Baptist Association.

The anti-mission group existed as an association for some twenty years, and its reports as published in the minutes are most discouraging and disheartening things. Year after year the entire group of churches reported very few baptisms for the year. Finally some of the churches in this group changed their views and united with the missionary associations. Others ceased to exist, and the Cape Girardeau Association of Regular Baptists, so called, disappeared.

The group of churches which remained true to the constitution favoring missions were: Cape Girardeau, Pleasant Grove and Tywappity. The association formed of these churches grew steadily up to the opening of the war. The association promoted education and kept a missionary in the field for most of the time.

The anti-mission spirit was present in other associations within the state. When Mt. Pleasant Association was divided, in 1827, owing to the size of the original organization; a new association was formed October 20, 1827, and was called Salem Association. Thirteen churches in Boone, Cooper, and Callaway Counties entered into this organization. A number of able men were among the leaders, and for nine years the association prospered, keeping a missionary in the field most of the time and pressing the work vigorously in the association.

The first symptom of difficulty, apparently, was occasioned by a protest from Freedom Church over constitutional changes, and the association resolved that it was bound by the constitution as originally adopted until a new constitution should be framed by a convention called for that purpose.

In 1836, the mission question was brought to the front by two corresponding letters received from Mt. Pleasant Association which had divided on the mission question. Each party in the division claimed to be Mt. Pleasant Association. A committee was appointed on this matter which recommended to Salem Association, in 1837, to correspond with that division of Mt. Pleasant Association which was anti-missionary in sentiment. This recommendation was adopted. A motion to correspond also with the other division of the Mt. Pleasant Association was rejected clearly aligning Salem Association with anti-mission forces. Immediately

upon this action the moderator, Elder James Suggett, and the clerk, Elder R. S. Thomas withdrew from the association.

The subsequent history of Salem Association is the history of opposition to missions. It ceased its activities and gradually grew smaller and smaller as was the fate of all those associations which opposed missions.

Salem Association had the two men who became known as the leaders of the anti-mission movement in Missouri. They were: Thomas Peyton Stephens and Theodoric Boulware. Both these men were present at the meeting, in 1834, that organized the Central Society and both of them opposed the organization. Elder Stephens was an unusual man. He had made a long study of the Bible, was conscientious in his beliefs, and lived an exemplary life. He practiced what he preached. It is said that he preached for Old Rocky Fork Church twenty-five years and that all he received was one sheep and one overcoat. Thomas Peyton Stephens had a brother, Elijah, who was the father of Honorable J. L. Stephens, founder of Stephens College, whose descendants have done such remarkable work for the Baptists of Missouri.

The other recognized leader of the anti-mission forces was Theodoric Boulware. He was the best educated man this group had and was active in the affairs of the Baptists opposed to missions until the time of the war. He died in 1867 being nearly eighty-seven years old and having preached the gospel fifty-seven years.

Mt. Pleasant Association was the scene of one of the bitterest and most unfortunate contentions over missions. In the minutes of 1834 and 1835, there was so much discussion and so much feeling that the association finally was divided. The organization of the Central Society seems to have precipitated the matter. The presence of Elders Thomas Fristoe and Fielding Wilhoite, members of the Mt. Pleasant Association at the organization of the Central Society gave offense to some of the other members of the Mt. Pleasant Association. Before the meeting of that Association, in 1834, at Dover Church, some members opposed to missions undertook a campaign against Fristoe and Wilhoite, especially against Fristoe, who had been for a long time moderator of the association. It was planned to displace Fristoe with Elder Turner, which plan was carried out and El-

der Turner made moderator of the association. Things moved along quietly enough until a query from one of the churches was read, "What shall be done with the missionary society which has made its appearance among us?" Those who favored missions proposed several answers in an effort to quiet the situation. One of them was as follows: "Liberty of conscience should be granted." This proposition was also refused and this denial of a principle long dear to Baptists is evidence of the bitter feeling and the state of excitement that existed in the association. Finally, a delegate from the Fayette Church, Honorable James H. Birch, submitted the following resolution, "That the subject of missions was one upon which Christians may conscientiously differ, but we advise the churches to keep it out of their bodies." This resolution was adopted. It was found afterward, by the anti-mission party, that in adopting this resolution they had granted to those who believed in missions the liberty of decision which they desired and from the close of the association of 1834 until the meeting of 1835, they were busy in preparing for restatement of the position of Mt. Pleasant on missions. Perhaps the man who was most active in attempting to oppose missions in Mt. Pleasant Association was Elder Thomas P. Stephens. He was not a member of Mt. Pleasant Association but of Salem Association, but as a visitor he interested himself greatly in opposing missions. Two ministers of the body, Elder J. Radcliff and Felix Redding were active also under the leadership of Elder Stephens.

The Mt. Pleasant Association convened, in 1835, with the Mt. Zion Church, in Howard County, in September just one week after adjournment of the Salem Association. Two letters were sent to the meeting from the church called Mt. Moriah and two from the church called Friendship. In each case the majority of the church had sent messengers favorable to the mission enterprise, but the minority in each church had sent letters opposing the majority.

In order to settle this question as to which party of these two churches was to be recognized, it was voted that a committee be appointed to consider the matter and Elder James Suggett, who was present as a visitor from Salem Association, suggested to the moderator, Elder Turner, that he appoint an equal number on the committee from each party. Elder Stephens replied to this suggestion that it was strange advice to be given by Elder Suggett because Suggett had

just the week before, as moderator of the Salem Association, appointed a similar committee from his own party exclusively. This charge by Elder Stephens was denied by Elder Suggett as being entirely inaccurate, and bitter feeling resulted from this exchange.

The Association proceeded to Saturday, when it became evident that unless there was a compromise agreed to, the Association would be divided, and there was a meeting held Saturday night of those visitors from other Associations at the home of Uriel Sebree, afterwards one of the most valued and important lay members of the General Association.

The messengers from other Associations present were: J. B. Longan, and J. W. Maxey from Concord; E. Clark, and W. E. Price from Fishing River; James Suggett, William Duncan, R. S. Thomas, T. P. Stephens, A. Woods, J. Barnes, and T. Campbell from Salem; and W. H. Helms from Bethel. After long discussion that Saturday night, the visiting brethren advised those in the association who favored missions to submit the following propositions. "First, we are willing to be at peace upon the principles of the United Baptists of the United States.

"Second, we are willing to be at peace if the association will adhere to the advice given in its last session, yield to all the liberty of conscience upon the subject of missions.

"Third, if a division upon the subject of missions is inevitable, the minority proposes that it shall be effected, but advises the churches to grant to minorities, in each church, if that minority requests it, a copy of the record of the church book and that in all cases the majority, in each church, whether for or against the foregoing proposition, retain the regular duties of meeting and the church book. Should the minority, in any case, require it, they shall be entitled to the use of the house two days in every month selecting for themselves any other day, Saturday and Sunday, than those upon which the majority meets."

These propositions were drawn up as set out here, and Uriel Sebree submitted them on Monday morning, before the Association, to Elder Felix Redding, one of the leaders of the anti-mission party. After reading them Elder Redding remarked that on behalf of his brethren he would agree to the last, which sets up a method of division but would have nothing to do with the rest. When the Association assembled that morning, Uriel Sebree said he had three propo-

sitions to submit. He wanted the first one adopted, namely, that the association would be at peace upon the principles of the United Baptists. If that was defeated, he would offer the second one as he preferred it to the third one, but if that were defeated, he would then offer the third. He then read all three of the propositions and immediately Elder Felix Redding moved the adoption of the third proposition and the motion was seconded. It apparently was the purpose of Elder Redding and his friends to avoid the vote on the first proposition, namely, peace on the principles of United Baptists. Apparently, this motion moved and seconded to adopt the third proposition would forestall any consideration of the first proposition or the second, but Uriel Sebree was a man of ability and experience, and he immediately moved a substitution of the first proposition for the third bringing the matter of the first proposition clearly before the association. After discussion, the majority refused to abide by the principles of United Baptists. Sebree then moved the adoption of the second proposition as a substitute, but again the association refused to abide by the action of the preceding year, which granted liberty of conscience on the matter of missions. The question then occurred on the adoption of the third proposition, which was a method of division, which proposition was carried and immediately those favorable to the mission enterprise, left the house and adjourned to meet with Mt. Moriah Church in October following.

Mt. Pleasant Association had clearly refused to abide by the principles of the United Baptists of the United States, and had denied liberty of conscience to its members. That party which believed in the original principles on which the association was founded met at Mt. Moriah Church the following October.

The question as to which of the parties was the original Mt. Pleasant Association may be determined by the following considerations. First, Mt. Pleasant Association was organized on the principles of the United Baptists and continued so until 1835. Second, when the trouble came up over missions, those who were in opposition to missionary work rejected the original basis and declined to be at peace on the principles of United Baptists, which principles formed the constitution of the association. Third, the party opposed to missions took a new name. Instead of calling themselves United Baptists as before, they called themselves Old School

Baptists. From these considerations, it appears that those who opposed missions departed from the original plan, purpose, and constitution of the association and adopted a new name and a new policy and should therefore be considered as originating in 1835.

The histories of these two parts of the association illustrate the difference between the missionary and the anti-missionary group. The missionary group, which we shall call Mt. Pleasant Association, held a meeting in October, 1835, and there were eleven churches represented. The ministers were: Fielding Wilhoite, William Duncan, Thomas Fristoe, E. Foley, W. H. Mansfield, and A. J. Barte. The total membership in the churches at this time was 574. This association under the leadership of the ministers named grew rapidly. At the meeting in 1843, it was reported that there had been 415 baptisms during the year and that the number of churches had increased to 27 with a total membership of 1950.

Certain new names appear in the list of ministers. Among these were the Terrills, J. W., Benjamin, and Jesse. This Terrill family was distinguished in the history of Missouri Baptists. Several of them were ministers, and the son of Benjamin Terrill, Jesse W. Terrill, was one of the leading men of his day, a preacher of great power and ability. He rendered distinguished service as President of Mt. Pleasant Baptist College.

This association early saw the importance of trained leaders, and in 1839, appointed a committee with Stephen Wilhoite as chairman to consider a possibility of establishing an institution for Baptists in Missouri. It is probable that the appointment of this committee and the interest shown in education influenced Dr. William Jewell and his friends in the General Association to adopt a plan, in 1846, for William Jewell College.

In 1843, Mt. Pleasant Association adopted a plan for securing funds to help young men studying for the ministry, and to examine those applicants for assistance that might appear. The committee appointed was a distinguished one. The members were: A. B. Hardy, Roland Hughes, Wade M. Jackson, Fielding Wilhoite, and William Duncan. The committee was called The Educational Committee of Mt. Pleasant Association and entered vigorously on its work. It gave great help to the representatives of the General Assô-

ciation and their attempts to finance William Jewell College.

It should be said that among the members of this committee were men distinguished in our history. Roland Hughes and Wade M. Jackson were among the most distinguished laymen of Missouri. Roland Hughes served in various capacities under the General Association and presided as moderator of that body with great distinction. Wade M. Jackson was a very able and devoted layman. He, too, served the General Association in various capacities with distinction. Fielding Wilhoite and William Duncan were useful and well known ministers who rendered great service not only to Mt. Pleasant Association but also in wider fields.

Other distinguished and able men served Mt. Pleasant Association during the years from the division up to the war. Among these was Uriel Sebree, who was for a number of years moderator of Mt. Pleasant Association and who was called upon to serve in a similar capacity in the General Association. As was to be expected, the association was strongly in favor of missions, had an executive board and employed traveling ministers.

By war time Mt. Pleasant Association had become a large and influential organization. It was still strongly missionary, but in 1863, it held out a hand of invitation to Mt. Pleasant Old School Association in the following resolution: "Whereas, our Old School Baptist brethren hold in common with us to one Lord, one faith, and one baptism; one and the same experience and church organization; and in faith believe in the great leading doctrines to which we hold, therefore, resolved that we ought to labor to order a reuniting with these brethren, that we ought to pray earnestly to God for this desired object." This resolution evinces a brotherly spirit, but the reunion with the Old School Baptists was not brought about.

By 1877, Mt. Pleasant Association had 56 churches and 4,000 members. It proceeded to send out churches to form new associations in Central Missouri and is sometimes called the Mother of Associations. In spite of this fact, the reports for the year 1933 show that there were 30 churches in the association with a total membership of 4,530 and that there had been 187 baptisms in the preceding year.

On the other hand, the history of Mt. Pleasant Old School Association, as the anti-mission group called itself, is the

history of waning enthusiasm, of gradual decrease in numbers, and of failure to cultivate the territory in its vicinity. In 1866, it contained only eight churches with a total membership of 310. Since that time it has grown some but it has never reached the influence and importance that the association possessed before the division.

Fishing River Association was another that became anti-mission. In contrast to the ones we have so far discussed, Fishing River Association went over bodily to the anti-mission group. It was organized by seven churches west of Grand River in 1823. There were about 100 members of the churches. By 1828, there were 15 churches. In 1834, the association dismissed ten churches to form Blue River Association.

In 1837, the messengers of Fishing River Association to Concord brought back from that association a recommendation that the churches make favoring of mission societies no bar to fellowship. This advice was rejected by Fishing River Association and she refused to receive messengers of Concord and later dropped correspondence with Blue River Association because of action favoring missions.

These actions committed Fishing River Association to anti-missions. In 1843, there were 20 churches, 10 ministers, and 1,072 members. In 1850 there were 19 churches and 870 members. In 1866, there were 21 churches on the list, 17 of them active and the total membership was only 556.

It is probably not necessary to follow the effects of the mission controversy further insofar as it is revealed in the details of the associations. Enough has been given to show the blighting effects of the anti-missions stand on the zeal and activity of churches and associations. It is not the purpose in giving these figures to suggest that the right or wrong of a proposition may be determined by the number of people that adhere to it or oppose it. Certainly the mere growth in numbers of any organization or its failure to grow is not necessarily evidence of the value of the organization or the correctness of its position. However, in such a matter as we are dealing with, the matter involving the obedience of Christian people to the command of their Master to teach all nations and to win people to Christ, the fact that one body of people recognizing their responsibility to carry out these commands, has used the means of mission-

ary endeavor and has been blessed of the Lord in winning converts by the thousands with the resulting growth in numbers and influence, while the other party declining to use all available and proper means for carrying out the "Great Commission" has declined in numbers and influence seems a clear indication of the mistaken position of the anti-mission groups.

This opposition to missions based on a conviction that such endeavor is not warranted in the Scriptures has practically ceased among Baptists in Missouri, being confined now to the small group calling themselves variously "Regular," "Old School" or "Primitive" Baptists.

CHAPTER V

Missions and the General Association

THE history of missions in Missouri is interesting not only as it relates to the great anti-mission controversy which began to be prominent in the thirties, but also the attitude of the General Association itself toward missionary work is an interesting study.

It is quite probably true that no one of the group who signed the proposed constitution at the first meeting in 1834 was opposed to world-wide missions. Those who were so opposed probably did not sign as a number who were present failed to do, and the fact that John Mason Peck, the great apostle of missions in the central west, had been invited to be present although he lived in Illinois and was present and took part by invitation in the deliberations of the body seems evidence that the body was missionary in its widest sense. In spite of this fact it is clear, however, that the chief purpose of the organization, as was natural, was to preach the gospel in the destitute places in Missouri. That was to be the first endeavor of the new organization. However, nothing in the constitution limited the efforts to this state.

The various changes made in this constitution convey to us something of the difference of opinion and purpose among the members and are really our only means of knowing the attitude of the association since the minutes do not contain any abstract of the discussion that undoubtedly went on at the various meetings.

Originally the name and purpose of the association were both set out in articles one and two of the constitution, as follows:

“Article 1. This Society shall be known by the name of the Baptist Central Convention of Missouri.”

“Article 2. The object of this society shall be to adopt means and execute plans to promote the preaching of the gospel in the destitute churches and settlements, within the bounds of the state.”

The principal object of the new body is here set out unmistakably, though there is no limitation of its work to the state.

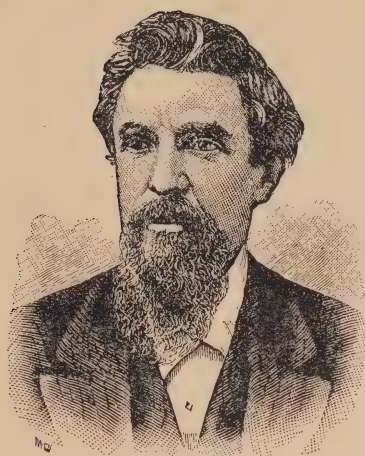
In 1844 these two articles appear as one and read as follows:

"This association shall be known by the name of the General Association of United Baptists of Missouri for promoting the preaching of the gospel in this state and to adopt such other measures as may be calculated to extend the kingdom of Christ in this state and throughout the world."

It is apparent that this last clause, "and throughout the world," commits the association to world-wide missions. This clause is not in the original constitution, and just how or when it was inserted does not appear. Apparently it gave offense to some members of the body and was the cause of criticism both within and without the association, for the minutes of the meeting of 1847 contained this statement: "It was voted on motion of Brother Thomas that the last clause of the first article of the constitution be stricken out." It was also voted to have the constitution printed in the minutes each time, and the minutes of that year gave article one as follows: "This association shall be known by the name of the General Association of United Baptists of Missouri, organized solely for promoting the preaching of the gospel in this state and for adopting such measures as in its judgment may be calculated more efficiently to effect this object." By what authority the word "solely" and the words "in this state" were inserted does not appear. The vote was to drop the final clause of article one, and no authority was given directly or indirectly according to the minutes to insert these limiting words. We are left to surmise their origin.

At first the statement was a broad one as it appears in the early constitution, not committing the association to world-wide missions nor limiting it specifically to Missouri. Some time between 1834 and 1844 there was inserted the clause "and throughout the world," which definitely commits the association to foreign missions. In 1847 the association voted to strike this statement, "and throughout the world," from the constitution, and apparently, so far as the minutes show, this was the only authorized change in article one, but when the constitution was printed in the minutes of that year it contains the words which directly limit it to

Some Early Baptist Editors



SAMUEL HOWARD FORD
Editor Christian Repository



JOHN HILL LUTHER
Editor Central Baptist



WILLIAM FERGUSON
Editor Central Baptist

Missouri, and these words continued in the constitution for a considerable time and formed the basis for a report of a committee in the year 1848 which was appointed to consider an appeal from the Foreign Mission Board and reported to the association that as a body they were prohibited from supporting foreign missions by this article one of the constitution itself. In 1852, article one appears as divided into two articles. The new article one contains only the statement of the name, while article two sets out the purpose as follows: "The sole object of this association shall be to promote the preaching of the gospel and the spread of divine truth in the state." This statement in the constitution continued to limit the efforts of the General Association to Missouri.

In 1855 article one reads, "This association shall be called the Baptist General Association of Missouri and shall be auxiliary to the Southern Baptist Convention." Article two reads, "The objects of the association shall be to promote the preaching of the gospel and the spread of divine truth in this state." By this time, 1855, the limiting words are removed from the article although apparently there was no express direction of the association to remove them. In this form the function of the association is the preaching of the gospel within the state, but there is no prohibition on wider activities.

In 1865 at the close of the Civil War the association voted to amend the constitution by inserting a standing committee on Foreign and Domestic Missions in the list of standing committees set out in the constitution.

In the constitution as printed in the minutes of 1876 there appears this statement regarding the meetings of the General Association: "The first two days of the association, if required, shall be given to missions, the third day to education and such other matters as may properly come before the body, and the remainder of the time shall be given to Sunday School interests and miscellaneous business."

Six years later, in 1882, the association changed this allotment of time and turned the matter of arranging the business over to a Committee on Arrangement saying, "The time of this association shall be given to the promotion of its objects in such measures as may be determined by the report of the Committee on Arrangement of Business when

said report shall have been adopted at each meeting of the association."

In 1889, article two, concerning the purposes of the association, was amended to read as follows: "The object of this association shall be to extend the kingdom of our Lord Jesus Christ, especially in this state."

This statement seems finally, after many years of discussion and of many changes, to set out the real purpose of the association, namely, to spread the gospel with especial emphasis in Missouri. Such a statement seems entirely logical and proper. Missouri Baptists are charged by the Commission with preaching the gospel around the world, most especially within the bounds of their own organization, the General Association, and this is the sense of the statement adopted in 1889.

It is probable that these varying attitudes on missions taken by the General Association were due in part to the same mistaken feeling that on the part of some present-day Baptists paralyzes their work for foreign missions. Some people feel that all efforts to evangelize other nations should be postponed until our own country is thoroughly Christianized, and in the same way have felt that work outside the boundaries of their own association or even their own church should be postponed until the people in the narrow boundaries of the association or church were all won to Christ. After that was done then they believed in preaching the gospel in places farther off. It is quite probable that the antagonism toward foreign missions as expressed in some words put into the constitution of the General Association at one time was not really antagonism to foreign missions as such but only the expression of a desire to postpone action on foreign missions until the distinctive work of the General Association in Missouri should be accomplished; or it was that other feeling that has hampered the work of missions so greatly, that the work of missions is not one work but that each separate field is a department to itself and the work in each department should be looked after by the people engaged in it. Undoubtedly, men reasoned that the foreign mission societies gave themselves wholly to the work of foreign missions and did not attempt to preach the gospel in Missouri, and that, therefore, the General Association of Missouri should give itself wholly to the work within the state and allow foreign mis-

sions to be cared for by those societies and organizations whose principal purpose was to foster foreign missions.

Of course, such ideas are both preposterous. No church, even, and much less any association or general organization within a state has been able to Christianize its own territory fully, and if we are to wait to carry on foreign missions until all the work has been done at home, then, evidently foreign missions will never be carried on; and the other idea that men in foreign mission societies only should be interested in work for foreign missions is equally absurd. The same early Christians who were appointed "witnesses of me in Jerusalem" were also to witness for Jesus in Judea and in Samaria, and into the uttermost parts of the earth, and the Great Commission lays upon Christian people, all of them, the responsibility for carrying the gospel to the entire world. Too, this conception not only opposes the commands of the Master, but disregards the plain fact that since every state is organized into convention or general association, thus taking in all the territory of the homeland, nobody in Missouri would be left to support foreign missions.

Not only is the changing attitude on the question of missions revealed in constitutional changes; it is found in reports and resolutions of that body through the years. At the meeting in Columbia in 1845 a committee headed by Elder Andrew Broaddus in reporting on foreign missions said, after stressing the importance of foreign mission work, "The General Association is an appropriate channel through which contributions may be made to foreign missions. Therefore be it resolved, first, that this association earnestly recommends to the churches and the brethren to send up annual contributions for the spread of the gospel throughout the earth; second, that ministers throughout the state, friends to the cause of missions, be requested to present its claims to their churches annually and to take up contributions for promoting its objects." This report was adopted, along with these resolutions, by the General Association.

At the same meeting it was reported to the association that five missionary pastors had labored in the state under patronage of the American Baptist Home Mission Society. Among these were S. H. Ford at the North Church in St. Louis at a salary of two hundred dollars a year, A. P. Williams in Liberty and vicinity at a salary of one hundred dollars a year, and T. W. Anderson in the new Cape Girar-

deau Association at a salary of a hundred dollars a year. There was much rejoicing at the meeting of 1845 over the increased number of churches affiliated with the General Association, there being forty-two of these churches, and the fact that the contributions to the work had reached a total of nine hundred and ninety-six dollars and six cents. At this same meeting S. W. Lynd, the famous preacher from St. Louis, in presenting a report on the American and Foreign Bible Society, made a strong but indirect presentation of the foreign mission cause.

The session of 1846 was occupied also with the question of foreign missions, and this year the report, a strong and able document, was presented by S. W. Lynd, and the executive board of the association took notice of the criticisms of foreign mission work by saying that the work of the General Association in sending the gospel to destitute places everywhere was not an innovation but was a following of the plan begun by the English Baptists one hundred and fifty-seven years previously. The board added that the English Baptists, after paying every tax and the tithe to the established church, gave an average of one dollar each to the distinctive work of the English Baptists while the Missouri Baptists in the previous year had given only an average of four cents for their work while more than thirteen thousand Baptists did not give a cent.

The endorsement given in 1847 to the new Indian Mission Society was a recognition by the General Association of its obligation to foster all missionary effort.

In 1849 W. F. Nelson introduced a resolution which was unanimously adopted, that "we recommend to the ministering brethren in the association and throughout the state that they preach in their respective churches once each year on the following objects: Foreign Missions, Home Missions, the Bible Cause, and Indian Missions"; and in 1849 also, on motion of W. C. Ligon, one of the leaders of the association, a recess time was granted to the Foreign Mission Society of Missouri to discuss the work of foreign missions. It is noted that this society was formed at the meeting of the General Association of 1846 with about forty members. In 1851 the General Association recessed from ten A. M. to two P. M. on Saturday to provide opportunity for a meeting of the Foreign Mission Society of Missouri.

In 1853 the General Association resolved to ask the

churches to observe the first Sabbath in each month as a concert of prayer for the blessing of God on missionary efforts, and especially upon the missionaries of this body, and in 1854 the association voted to dispense with the ordinary meetings on Monday in order to discuss in informal manner the work of missions.

In 1868 the minutes take notice of a remarkable and earnest prayer delivered by Dr. Adiel Sherwood for missionaries and missionary work throughout the world, and in 1873 the General Association appointed S. W. Marston as superintendent of Missions. In 1880 the association, on suggestion of Manley J. Breaker, changed the name of the executive board of the association to missionary board, and in 1889 the association adopted the so-called Missouri Plan for missionary work which was continued until 1919.

The period from 1834 to 1860 is marked by the activities of Baptists during the period. Not only was the General Association organized and well started on its useful and interesting career, but many district associations, as revealed in the following chapters were organized.

A few of these were blighted by the anti-mission spirit and have never done very much work of any kind. A few disbanded for one reason or another, some changed their names or were absorbed in other associations, but a number of them still carry on in their respective territories. The story of these associations is told here in the briefest way, it not being possible to give many interesting and important facts concerning them.

Two things will impress themselves upon any reader of the records which remain of their work. One is that in the essentials of belief they were Baptists. However much they might differ about missions, methods of work, the pay of preachers, church discipline, they were almost a unit in the fundamental beliefs which they held. The other lesson taught with great clearness and distinctness is the great value of leaders. Wherever, in our history, God's people have been blessed with consecrated, earnest and devoted leaders, ministers or laymen, they have prospered and the work has gone forward.

CHAPTER VI

Black River, Lamine River, Little Bonne Femme, Union (Franklin County), and Liberty Associations

Black River Association

BLACK RIVER ASSOCIATION was organized, in 1835, from churches which had formerly belonged to Cape Girardeau Association. Messengers from six of these churches met November 14, 1835, at Greenville, in Wayne County. These churches were: Black River, Big Creek, Bear Creek, Cherokee, Columbia, and Greenville. The ministers were: Henry McElmurry, William Macon, and S. Winningham. Elder McElmurry was moderator and Samuel J. McNight, clerk.

The association had a large territory and its leaders were vigorous and active men and a rapid growth was experienced. Among the ministers who came into the association within a few years were William Settle, one of the able and successful men of the territory; B. Clack, and N. G. Ferguson. Regular meetings were held every year until 1861 when the war caused a failure of meetings for five years.

In 1850, the reports show that there were twenty-four churches in the association with a total membership of 1,079, and that in 1850, twelve churches, mostly in Wayne County, were dismissed to form a new association by the name of St. Francois. By 1857 there were twenty-three churches in the association and five of these were dismissed to form Cane Creek Association.

The first two meetings of this association were with the church at Greenville, Missouri. The next with the church called Columbia. In 1838, the meeting was with the church called Providence, and in 1839 with the Mt. Pleasant Church. The meetings from 1840 to 1846 were held with the Black River Church, while in 1847, 1848, and 1849, the church called Mars Hill entertained the association. In 1850, the meeting place was Cedar Hill Church. In 1851, the association met at Bloomfield, while in 1852, at Cane Creek Church,

and in 1853, with Union Church, and in 1854, with Antioch Church. The meetings of 1855, 1857, and 1860, were held at Bloomfield. In 1856, the association met at Kennett, in 1858, at New Liberty Church, and in 1859, at Oak Grove. The final meeting before the war, in 1861, was held with Palestine Church.

The minutes show that during these early years of the association the following ministers were called upon frequently to preach the introductory sermon: H. McElmurry, W. W. Settle, N. G. Ferguson, R. P. Paramore, S. Walker, and in 1861, at the last meeting before the war, the sermon was preached by Elder David Lewis, who thus began a long and very honorable connection with the association.

In 1866 Bethany, Oak Grove and Palestine churches sent letters to the meeting and Shady Grove Church was admitted as a new member. As members of the executive committee appear the names of B. R. Frazier, William Ingram, J. F. Herron, L. L. Stephens and J. B. Reese.

In 1869, the reports show that the churches had prospered greatly. There were thirty churches represented, 338 baptisms with a total membership of 1,726. The association found it difficult to keep enough ministers in the territory to supply the great needs. A call for help was sent to the General Association expressing the great concern felt over the situation.

The forty-sixth annual meeting was held in 1881. Judge R. P. Owen was moderator, a place he filled with great distinction for many years. C. B. Crumb was clerk. The reports show seventy baptisms during the year. The ministers of the association were David Lewis, J. F. Bibb, W. H. Dial, T. B. Turnbaugh, T. Hogan, W. G. Henson, M. V. Baird, L. D. Cagle, J. J. Wester, John H. D. Carlin, R. H. Douglass and M. J. Whitaker. Some of these ministers served the association many years. The most prominent of them were M. V. Baird, who preached the introductory sermon many times, and was moderator for more than twenty years; R. H. Douglass, also often preacher of the introductory sermon and moderator; and M. J. Whitaker. These men, all able and energetic men belonged to the old type of ministers who had done so much for Missouri Baptists. They were farm owners, secured their living from them and gave their time and energy to study of the Word and to the service of the churches with little money compensation.

The territory of the association was finally reduced to Dunklin County, the churches in Stoddard County forming Bloomfield, afterward Stoddard County Association, and those in New Madrid and Pemiscot Counties forming New Madrid Association.

In 1933 there were 23 churches, 258 baptisms, and a total membership of 2,880. In that year A. T. Douglass was moderator and C. A. Garrett, clerk. The ministers of the association were: E. Blackford, R. F. Liddell, Earl Richardson, Wade Freeman, J. H. Fitzgerald, Nat Tracy, Mitchell Wright, S. R. Pillow, L. W. Lemmonds, J. A. Anderson, and V. L. Caldwell.

Lamine River Association

This association was organized in 1837 in Pettis and Cooper Counties. By 1839, there were four churches in the association with a total membership of 71. They had baptized two people. In 1848, there were seven churches with a total membership of 157. During the year they had baptized three.

Another of the anti-mission associations was called Two River Old School Association, which was organized in October, 1838. Most of the churches, nine in number, had been members of Salt River Association. This association took grounds against missionary effort.

Little Bonne Femme Association

This association was organized, in 1839, from Salem Association. The division which brought about the organization of Little Bonne Femme Association came over the question of missions.

When Salem Association met, in 1837, with James Suggett as moderator, and R. S. Thomas as clerk, the following action was taken, "Agreed to correspond with the anti-mission part of Mt. Pleasant Association." It was also proposed to correspond with the missionary part of Mt. Pleasant Association. When this proposition to correspond with the missionary as well as the anti-missionary part was voted down, the moderator, James Suggett, and the clerk, R. S. Thomas, withdrew from Salem Association.

In 1838, Little Bonne Femme, Columbia, Nashville, and Mt. Horeb Churches sent a request to Salem Association that

this unjust action regarding correspondence with missionaries be rescinded, and when this was refused by Salem Association, these churches withdrew from the association, and a conference for the organization of a new association was held at Providence Church, in Callaway County, on November 16, 17, 18, 1839. In addition to the churches named, there were messengers from Providence, Freedom, and Salem Churches. They organized a new association called Little Bonne Femme Association. They chose Overton Paris moderator, and A. B. Snethen, clerk. There were seven churches and 401 members.

The preamble to the constitution to the new association was as follows: "The delegates from the churches aforesaid agreeing that the subject of missions shall be no bar to fellowship have united themselves into an association upon the principles of United Baptists." These churches were all mission churches and the statement with regard to missions being no bar to fellowship came as a result of the fact that they were organizing as United Baptists.

The first church in the territory of the new association was called Bethel and was organized in Boone County, near Rocheport, in June, 1817. It was constituted by Elders William Thorp and David McLain, and Anderson Woods, the very useful and capable pioneer preacher, was one of the members of this church.

In 1819, Bethel Church granted letters to Anderson Woods and some other members of the church to enable them to constitute another church called Bonne Femme, southeast of the town of Columbia. The first meeting was on December 1, 1819, at the home of Anderson Woods, and the members were: David Doyle, Anderson Woods, Elizabeth Woods, James Harris, Mourning Harris, Polly Harris, Elizabeth Kennon, John Maupin, Elias Elston, Matthew Haley, Jane Tuttle, Lazarus Wilcox, Lucy Wilcox, James Wiseman, Thomas S. Tuttle, and Nancy Tuttle, and the organization was perfected in February in 1820 by Elders William Thorp and Thomas Campbell and Robert Dale. The first pastor was David Doyle, and Lazarus Wilcox and Anderson Woods were chosen as deacons. This church sent out a colony, in 1821, which formed Cedar Church, in Callaway County, although many of its members lived in Boone County. This church became an anti-mission church and had Elder Thomas P. Stephens as its pastor for forty-four years.

In 1822, both Little Bonne Femme and Bethel Churches dismissed members, who formed Union Church with Berryman Wren as pastor.

The First Baptist Church in Columbia was composed of members dismissed from Little Bonne Femme Church and a few others, and was organized November 22, 1823. The members were: Charles Hardin, Hannah Hardin, William Jewell, William Ridgeway, Hutchins Barnett, Harry Goodloe, Abraham Foley, Henry Cave, George Jewell, Mary Jewell, and Hiram C. Philips.

At first this church had no regular pastor. Elder Anderson Woods preached frequently for them and among other visiting ministers were: Robert Dale, Thomas P. Stephens, James Suggett, Berryman Wren, Thomas Thompson, and Ninian Ridgeway.

When the dispute arose over missions, it reached the Columbia Church, in 1837, and the decision was almost unanimous in favor of missionary enterprises. Among the early pastors of the church were: Allen McGuire, R. S. Thomas and Isaac T. Hinton.

Other churches in the territory of the association, in this early day, were Nashville Church organized in 1834, New Salem Church, which was constituted in 1828 near Ashland. This church had a succession of able men as pastors. Dr. David Doyle was pastor for thirty years, and then was succeeded by John T. Williams, W. J. Patrick, Noah Flood, and J. T. M. Johnson, all of whom were famous among Missouri Baptists.

Mt. Horeb Church was organized, in 1833, in the house of Samuel Boone, by Elder William Coats and Elder A. B. Snethen. Richland Church, north of Fulton, was organized in 1840. Elder Noah Flood was the first pastor.

Millersburg Church came as a friendly division of Concord Church, in Callaway County, on the mission question.

In 1846 the churches in the association, 14 in number, had 1,200 members. The ministers in that year were Noah Flood, P. H. Steenbergen, T. Howard Ford, father of S. H. Ford; William M. Jesse, Robert C. Hill, Dr. David Doyle, J. C. Renfro, R. S. Thomas, W. W. Keep and James Suggett. Among these were outstanding men who did great work in the state as well as in Little Bonne Femme Association.

In 1849 the ministers were James E. Welch, R. C. Hill, James H. Tuttle, Noah Flood, William M. Jesse, David Doyle, P. H. Steenbergen and John M. Black.

In 1850 a committee was appointed to look after the mission work of the association. Later this committee was made the executive committee. In this same year resolutions were passed favoring education and endorsing William Jewell College. It was a famous member of this association, Dr. William Jewell, who founded the college. In 1860, there were 1,667 members in the churches of the body. Among the new ministers were J. M. Robinson, X. X. Buckner, M. T. Bibb, G. L. Black, J. P. Jesse, R. F. Babb, J. G. Smith, James Jackson, and W. R. Wigginton. The last meeting before the war was held in 1861.

The next meeting was held at Dry Fork in 1864. D. H. Hickman was moderator. The total membership was 2,098. In spite of the war conditions there had been 182 converts baptized during the year. In 1880 there 32 churches, 17 ministers and 2,912 members in the association. In 1889 the churches numbered 33 with 3,565 members. 314 converts had been baptized during the year and there were 17 ministers.

In 1906 there were 39 churches with 5,053 members and the baptisms numbered 224.

At the 1933 meeting of Little Bonne Femme Association 17 churches were on the roll with a combined membership of 3,153. The baptisms numbered 88. The decrease in the size of the associations since 1906 was due to the dismissal of churches to form new associations. In 1933 H. P. Cheavens was moderator and B. E. Lett was clerk. The pastors included H. P. Cheavens, J. S. Denton, G. R. Timbrook, Luther Wesley Smith, W. A. Kleckner, Ralph Nichols, R. L. Alexander, W. C. Pitney, Peyton Stephens.

Union Association (Franklin County)

In November, 1839, messengers from four churches: Salem, St. John's, Boeuff, and Prairie Fork, all of which had been dismissed from Franklin Association met at St. John's Church in Franklin County and organized Union Baptist Association. Elder David Stites was chosen moderator and J. A. Matthews clerk. There were 244 members in the various churches which had increased by 1845 to 340 and the number of churches to nine.

Union Association was evidently a mission body, for in 1851, a missionary society was formed to help carry on the work of missions, and two ministers, Elder Peter Williams and Elder James Williams employed that year as traveling preachers. The reports show that these men had organized two churches, four Sunday Schools, and had baptized 126 converts.

In 1858, the introductory sermon was preached by a young minister, Elder J. D. Murphy, who was entering upon an interesting and active career as a minister.

The twenty-first annual meeting was held in 1859. Elder Peter Williams was elected moderator. The churches then were Indian Prairie, Liberty, Providence, Dubois, Big Burbois, Cedar Fork, New Salem, Pleasant Valley, Mud Spring, New Hope and Little Flock.

In 1862, New Salem, Mud Spring, and Liberty Churches withdrew because of a difference of opinion over church government and later formed Liberty Baptist Association. Neither the new association, Liberty, nor the old one, Union, did much for some years. In 1878, the differences were accommodated and a merger effected, the resulting body continuing the name Union Association. There were then 11 churches and 437 members. The association promoted Sunday Schools, and home and foreign missions. New Hope Church had a woman's foreign mission society in 1878. Mrs. S. A. Bridges was its secretary, Mrs. C. A. Armstrong, treasurer, and Mrs. M. S. Walton, president. The ministers at this time were William Bridges, Benjamin Leach, J. T. Leach and P. D. Cooper.

In 1881 the meeting was held with Liberty Church in Gasconade County. The ministers were William Bridges, B. Leach and J. H. Breaker. Only five churches reported at this meeting. Only two, New Hope and Bethel, had had baptisms during the year. The total was 18. Elder B. Leach had been the missionary for the year. Later this association changed its name to Franklin County Association and its subsequent history is noted under that name.

Liberty Association

In May, 1840, messengers from Mt. Pleasant, Enon, Providence, Turkey Creek, and Cedar Churches met in convention and organized Liberty Association. Elder William Tatum was chosen moderator, and James Gilmore, clerk.

The first meeting of the Liberty Association was held at Turkey Creek Church, in Polk County, in September, 1840. Two churches were added at this time so that there were seven churches represented having a membership of 112. These churches were situated in Polk, St. Clair, and Greene Counties. Among the ministers were: Elders William Tatum and D. R. Murphy, both of whom were active and vigorous men who did great service in southwest Missouri.

This association was a missionary body and at the meeting in 1842, 138 baptisms were reported, with a membership of 388, and it was agreed to appoint a Board of Home Missions to manage mission work in the bounds of the association.

Liberty Association was divided in 1848 when seven churches were dismissed to form Cedar Association.

The association continued to be a missionary body, and in 1849, it elected evangelists to work in the association, and in 1853, it decided to appoint a traveling agent to take collections and to carry on the work of missions in the association. Elder B. McCord Roberts was chosen as the agent of the association for 1854.

In 1855, just before the union with Sac River Association, the minutes show that there were twenty churches, 1,140 members and that there had been 283 baptisms in the preceding year.

CHAPTER VII

Spring River, North Grand River, Platte River, Saline, Sac River, and Macon Associations

Spring River Association

A PECULIAR interest attaches to the original records of institutions formed at an early date. Through the kindness of Rev. A. A. Dulaney, pastor of the Baptist Church at Carthage, the writer has in his possession the original minute book of Spring River Association. This book was presented to the First Baptist Church in Carthage, December 25, 1927, by Ann F. Wise, the granddaughter of E. P. Dale, in whose home the first church of the association was organized. This book is still legible and well preserved.

The association was organized during the time when the anti-mission movement in Missouri Baptists was under full sway. The convention which formed Spring River Association was held in a school house near John Jackson's home, in Barry County, July 11, 1840. Four small churches were represented in this meeting. They were: Liberty, Friendship, Peace and Freedom. These four churches had a combined membership of 70 and Liberty Church was the largest with 32 members. Elder Abram May was chosen moderator and David Guthrie, clerk. The well kept minutes of the meeting disclose the fact that the decision to organize an association, the first in all southwest Missouri, was reached after deliberation and discussion. It was concluded to form an association, and accordingly, a committee was appointed to draw up a constitution and articles of faith. This committee was composed of Elder Greenville Spencer, Elder Able Lee, Elder Harbard Hammons, and Elder Andrew Kingry, together with the moderator and clerk. The work of this committee in the formation of a constitution, articles of faith, and rules of decorum, was reported to the group the following day, July 12, 1840, and the report was adopted.

By this time the anti-mission controversy was at its height in Missouri. Bethel Church, the oldest of the

churches, had already committed itself to opposition to missions and was excluding from its membership those who favored missionary work. Bethel Association, the first of the associations, was already definitely committed against missions, and the Cape Girardeau Association was on the eve of being divided over the same question. Mt. Pleasant Association had already split open over this question and Salem Association had committed itself against the mission cause, and Fishing River Association was taking the same attitude. We are left to surmise the matters which were under consideration by the convention that formed Spring River Association before their decision to organize such a body, but from a resolution appended to the articles of faith it is quite probable that this matter of missions was the subject of this long discussion.

At any rate, at the end of the articles of faith adopted, which consisted of the doctrines common to Baptist churches, is appended this resolution: "Resolved, that we do not make the cause of missions a bar to fellowship and the subject be not stirred in this association, nor be brought up in it and that each church be left to act and think as she pleases upon this matter as we think they have an undoubted right." By this resolution, the organizers of the association evidently hoped to avoid the unhappy consequences of the mission controversy. It will be noted that each church is left free to deal with this troublesome question as it desires. This was undoubtedly a victory of the mission party. On the other hand, however, the subject of missions was barred from the association, and this was a compromise unfavorable to the mission party.

The first annual meeting of the new Spring River Association was held in October, 1840. The introductory sermon was preached by Elder Greenville Spencer. Elder Able Lee was moderator and David Guthrie, clerk. The four original churches reported to this meeting and one new church called Dripping Springs was admitted. These five churches had a total membership of 91, and had baptized 17 converts in the former year. Corresponding letters were received from Concord Association and Liberty Association and their messengers were seated in the meeting of the association. Spring River Association adopted at this time the plan which it followed for many years for its meetings. The first session was held on Friday and at the close of that day adjournment was taken until the following Monday

morning, Saturday and Sunday being set aside for preaching. Usually three men preached Saturday morning and three other men Sunday morning and frequently the afternoons and evenings of both days were occupied by preaching services. At this meeting it was ordered that a union meeting of all these churches be held in July, 1841, at Liberty Church, and that the fourth day of that meeting be set aside as a day of fasting and prayer.

The same five churches reported to the second annual meeting, in 1841, which was held with Freedom Church, in Jasper County, and two new churches were received into fellowship. The seven churches reporting had a total of 158 members, with 29 baptisms. Corresponding letters were received from the same two associations which had sent messengers the year before. Elder Snelling Johnson brought a letter from Concord and Elder William Tatum a letter from Liberty Association. Both these brethren preached on Sunday by invitation.

The third annual session was held at Peace Church, in October, 1842. Ten churches were represented at this time having a total membership of 175 and 9 baptisms. Freedom Church, the largest of the organization, had a total of 30 members. Two new associations sent corresponding letters and messengers to the meeting of Spring River at this time. They were: Blue River and Mt. Zion. The messengers from Blue River were seated and its letter received, but the question of receiving a letter from Mt. Zion and seating its messengers was laid on the table on Friday until Monday, and on Monday it was resolved not to enter into correspondence with Mt. Zion Association but to write a friendly letter. What the reason was for this attitude toward Mt. Zion Association cannot be determined. However, in subsequent years a correspondence was kept up with Mt. Zion Association although no formal action authorizing such correspondence seems to have been taken. The fifth session of the association was held in 1844, at which time eleven churches were represented with 116 baptisms and 368 members. Among the leaders of the association were the following ministers whose names appear often as preachers of the introductory sermons, as officers of the association, as messengers to other associations, or as serving the association in other capacities. They were: Abram May, Andrew Kingry, W. H. Farmer, Able Lee, Greenville Spencer, and Basil Lewis. Of these men, ap-

parently, Elder Greenville Spencer was the man most honored by the association. He served for a number of years as moderator and was constantly in demand as a preacher before the association.

At the seventh meeting of the association held at Prosperity Church, in Newton County, in 1846, it was voted that the association would meet afterwards with only three churches—Freedom, Friendship, and Prosperity, meeting with each one in turn.

The ninth meeting of the association was held in 1848. Seventeen Churches were represented at this meeting, with 50 baptisms and 545 members. The reader of the minutes of the association is made to wonder what became of many of these churches. There were annual meetings of the association and new churches were received, usually from one to three, and yet the number of churches grew very slowly and the names of some of these churches appear in the minutes only once or twice.

During all the years up to 1848, the minutes contain no reference to the important question of missions save the resolution in the articles of faith, and apparently, the question of missionary work was never raised during these eight years. But in 1848, it was voted to rescind the articles on missions in the articles of faith. As soon as this stand was taken, the Spring River Association resolved to enter into correspondence with the General Association and selected Elder J. F. Pinson and W. H. Farmer as messengers to the next meeting of the General Association and also recommended that the General Association employ Elder W. H. Farmer as a preacher to "ride and preach" in the bounds of Spring River Association. It was further resolved to recommend to the churches to send two representatives to a convention to be held in the following March with Fellowship Church and also send along with these representatives a contribution to this meeting to be used in employing some preachers to do missionary work in the association and also asked the churches to consider whether the surplus funds of the association might be used for the same purpose. These acts taken together, the rescinding of the prohibition against missionary discussion, the correspondence with the General Association, and the resolution to form a missionary organization, all show that the missionary spirit in Spring River Association was dominant.

The tenth session was held in 1859. Nineteen churches reported 146 baptisms with a total membership of 768, by far the best report received by the association up to this time. It was resolved at the meeting to rescind the action which limited the association to meeting with three churches. It was also ordered that the surplus funds of the association be used for the support of missionary preachers within this association, and a committee was appointed to select such preachers and to enter into contract with them regarding salaries.

In 1850, the eleventh annual session voted to send \$10 to the General Association funds and elected two members as messengers to the association and agreed to pay their expenses in attending such meeting.

The twelfth annual session, held in 1851, considered again the question of missionary work in the association and finally agreed to divide the association into four districts and appoint a committee in each district instructed to employ a missionary, if possible, for that district. The reports this year show that there were 18 churches, 846 members and the total baptisms was 80.

In 1852 was held the thirteenth annual session. At this time is noted the first appearance of Elder B. McCord Roberts, one of the famous preachers of southwest Missouri and the organizer of the First Baptist Church in Springfield. He attended this year as a corresponding messenger from Liberty Association. Each one of the four districts into which the association had been divided reported the employment of a missionary for part time, paying the missionary, in most cases, \$15 a month although one district paid \$10 a month. A request was received at this meeting for a division of the association based on the large territory over which its churches were scattered. This request was tabled to be acted upon the following year.

The fourteenth session, held in 1853, proceeded to divide the association as requested. A line was drawn north and south through Lawrence County to the state line, and the churches west of that line were to remain as Spring River Association and the churches east to be given letters of dismission to form a new association. It was resolved to establish an institution of learning under patronage of the association, and a committee was appointed to draw up a plan for this institution. This was the beginning of the

movement which later resulted in the establishment of Pierce City Baptist College. Reports from the districts showed that three of them had employed missionaries for part time but that one had been unable to secure a missionary. Owing to the division of the association and a consequent reduction in the size of the territory, it was voted to change the mission plan and to appoint a board representing the entire association directed to employ an evangelist for the entire territory. The reports this year showed there were 23 churches in the association with a total membership of 1118 members, with 154 baptisms in the preceding year.

This gives the story of Spring River Association up to the time of its first division and again is illustrated the importance of missionary work. During the first years of the association, the matter of missions was not discussed and no provision made whatever for missionary work either by employing preachers within the association or by contributing funds to missionary bodies elsewhere, or by recognizing the General Association. The whole matter was ignored and consequently the growth of the association was very slow. Churches were organized, admitted to membership and disappeared. Baptisms were few in number, the largest number baptized by the association prior to 1848 when the missionary program was adopted was 50 and in the next year, 164 baptisms were reported, and the writer of the minutes in the original book exults over the increased offerings of the churches which followed this alignment with the missionary forces.

At the meeting in 1854, it was resolved to establish a new institution of learning, at or near Neosho, and W. H. Farmer was appointed financial agent to gather funds for the school. However, it was not found possible to secure sufficient funds, and in 1859, the matter was dropped and a proposition was made to unite in establishing a school with Union Association and Bethel Association, Southwest.

In 1856, the reports to the association showed that W. H. Farmer had been missionary during the year and that 246 converts had been baptized and the total membership was 1347.

The last real meeting of the association before the war was held in 1860, when there were 2044 members reported.

In the next year, during the war, only five churches out of the 27 sent messengers and the meeting adjourned indefinitely. No further meeting was held until 1867. At this session Bethel "Union Baptist" Church on Lost Creek sent a letter with the following request, "We ask your body to request the different churches composing your body to request a Christian acknowledgment of all its churches that went into the rebellion." This was bringing the troublesome questions growing out of the war to the front and the association might have been torn to pieces over this matter. However, it was ended in this way. Bethel Church was unanimously received into the association and was affectionately requested to restore her former name, namely, Bethel United Baptist Church, and the request asking an inquisition of those churches that had gone into the rebellion was returned to Bethel Church without action.

The meeting of 1868 showed that it had been a great year in the association. There had been 466 baptisms and 9 new churches were admitted to the association.

The meeting of 1871 was at Elm Springs. The association was again divided. This time the line ran east and west and the twenty churches north of the line retained the name Spring River, while twenty-two churches were dismissed to form Shoal Creek Association.

The minutes of 1933 show that Spring River Association had 38 churches and that during the year they had baptized 238 and that the total membership was 6072. At this meeting the moderator was Rev. B. A. Pugh and the clerk, C. T. Sanders.

The pastors were C. C. Dilworth, H. E. Gilham, W. B. Shroyer, P. O. Silvara, R. C. Ridgway, Lloyd Kollenburn, C. Edwards, O. E. Merison, A. A. DuLaney, Floyd Cochran, L. A. Foster, T. R. White, T. P. Draper, L. A. Luten, B. A. Pugh, Thurman Kelly, Charles Scott, C. N. Montgomery, C. N. Williams, T. M. Norris, James A. Brewer, J. M. Campbell, Earl Prince, J. W. Keltner, Paul Ellis, Lee Porter, and John Duncan.

North Grand River Association

This association was organized in February, 1841, by representatives of three small churches, who met in Livingston County. These churches were: Locust Creek (Lineus), Carrollton, and Salt Creek. These churches

had a membership of about 100. The moderator was A. D. Rock and the clerk, John G. Flourney.

One item in the constitution was, "We will not be known as a missionary or anti-missionary association." However, at the meeting in 1845, Trenton Church, which in the meantime had been received, sent the following question, "What can be done to supply the destitute portions of the association with the gospel?" After full, free discussion, it was decided that the constitution of the association prevented any action with regard to missions that would involve the collection of funds. However, one of the active ministers of the association, Elder A. F. Martin, was asked to travel and to preach and the churches were recommended to support him. In 1846, at a meeting at Yellow Creek Church, in Linn County, the missionary spirit had grown until the association determined to enter actively on the work of missions. A considerable contribution was taken up at the association, and Elder Kemp Scott was employed as a traveling preacher at the salary of \$18 a month. He read his report in 1847, and showed that he had baptized 97 converts during the year. At this meeting of the association, that part of the constitution regarding missions was struck out and the association became a vigorous and active missionary body. It had in its membership a number of able and active ministers. Among them were some who became known all over the state because of their vigorous and able work. Among these were: Elder A. F. Martin, W. C. Ligon, and Kemp Scott.

The records make it quite clear that North Grand River Association was one of the most active bodies of the kind in all Missouri. It was constantly pushing the work of organizing new churches and reaching new territory so that by 1854, it was cultivating a district from the Missouri River north to the Iowa line. In that year the reports show that there were 24 churches with a total membership of 1316. They had employed three men as missionaries, who reported 92 baptisms. The amount raised and expended this year was \$419.70.

Not only was North Grand River Association, itself, active and vigorous, it contributed to the organization of five other associations: West Fork, Missouri Valley, Locust Fork, Livingston County, and Linn County Associations. The last session before the war was held in 1861, and the meetings were suspended until 1865.

In 1865, 11 of the 25 churches sent messengers to Trenton to consider the future of the association. Those churches which reported had 839 members. It was agreed to correspond with the new Baptist State Convention and P. McCollum, A. F. Martin and William Hildreth were sent as messengers to Palmyra. The association advised all ministers to take the Test Oath required by the constitution of 1865. In 1872 the association dismissed the churches in Livingston and Linn Counties to form new associations. This left only 14 churches in North Grand River Association. At this time, too, the association adopted the college at Trenton called Grand River College and agreed to further its interests. In 1881 there were 15 churches and 1,221 members.

In 1933 North Grand River Association reported 29 churches, 94 baptisms, and 3,781 members. In that year C. R. Storer was moderator, and Nove G. Pigg, clerk. The pastors were Frank Groom, L. M. Clark, H. M. Harmon, F. L. Hall, Howard Hunter, E. M. Lands, Elba Dale, V. F. Walker, Edwin Riddle, A. E. Clemens, and J. C. Greenoe.

Platte River Association

This association was organized in 1842, in Platte County, with three small churches having about 125 members. It was situated in the "Platte Purchase" and had for its territory the following counties: Platte, Buchanan, Andrew, Holt, Nodaway, and Atchison. In 1845, there were eighteen churches scattered over most of the large territory of this association. By 1854 there were twenty-six churches with a total membership of 1284. That year six churches were dismissed from the association and organized the Union Association at the Nodaway Church in Holt County, and three other churches were received within a short time. Three years later the association changed the name to West Union, and by the breaking out of the war, sixteen churches were in the association and 506 members.

Elders S. T. Renfro, D. V. Thomas, Reuben Alexander, E. Lampkin, J. C. Renfro, A. M. T. Zook, Elias Findley, C. A. Miller, J. G. Bowen, and M. Smock were among the early ministers who labored in this association.

Saline Association

This association was composed of churches formerly members of the Concord Association. These churches were

above and west of the Lamine River and met, eight of them, at Zoar Church in Saline County and formed a new association in 1842. The churches were Good Hope, Zoar, High Hill, Heath's Creek, Pinnacles, Prairie Point, Fish Creek, and Providence. They were located in Saline, Cooper, and Pettis Counties, and after the organization received one new church, Long Grove. Their total membership was four hundred and thirty-five. The association adopted articles of faith, and these were the usual articles of United Baptists. However, they inserted a statement that they would not receive any case having the question of missions as its foundation.

The ministers in the association were Abner Gwinn, David Anderson, and John Clark. Apparently this clause was meant to prohibit the consideration of missions. In 1849, five churches in the association asked that this clause be changed, but the association refused at that time. In 1850, however, this clause was expunged, and immediately the churches made a contribution of one hundred and eighteen dollars and twenty cents to support missionary work and a committee was appointed to find a missionary. By 1852 an entirely new constitution was adopted and the missionary enterprise of the association was strongly advanced and supported. Five hundred dollars was raised for work in the association. The leading spirit in this movement, apparently, was Elder W. M. Bell, one of the prominent ministers of the association.

The association continued active in missionary work, raising over seven hundred dollars for the associational fund in 1853, and reports show that almost all the churches had had baptisms. The ministers in the association in 1859 were William M. Bell, Thornton Rucker, William Ferguson, Samuel Driskell, E. H. Burchfield, John F. Clark, W. Clark, J. Spurgeon, and A. P. Williams. Those familiar with the history of Baptist work will recognize among these men William M. Bell, Thornton Rucker, and William Ferguson as among the leading and active ministers of the time while A. P. Williams was one of the most eminent preachers Missouri Baptists have ever had.

In 1860 there are reports from eighteen churches showing two hundred and six baptisms, one thousand three hundred and fourteen members, and more than seven hundred dollars spent for missionary work in the association. This year in addition to the ministers of the year before

the reports show that one other famous missionary and pastor, J. D. Murphy, had come into the association.

The war interrupted meetings of the association until 1866, when eight churches held a meeting at Zoar Church.

The ministers in 1879 in this association were W. M. Bell, D. C. Bolton, J. G. Burgess, I. B. Dotson, J. F. Clark, B. Holman, G. W. Hatcher, J. S. Nordyke, R. M. Reynolds, J. L. Tichenor, B. G. Tutt, J. S. Conner, and W. H. Varde-man.

In addition to the men who have been named, the minutes of the churches in the association show that other men long prominent in the work of Missouri Baptists had assisted in the organization of churches or had served as pastors in the association. It is supposed that Elder Luke Williams had preached for Good Hope Church from 1818 to 1820, as he had been the organizer of the church while Thomas Fristoe had assisted in the organization of High Hill Church. A. P. Williams was later pastor of High Hill Church. Kemp Scott was associated with the work of High Hill Church at one time, and Thomas Fristoe was pastor of Zoar Church and frequently preached for High Hill Church. Rehoboth Church, which still exists, as the First Church of Slater, was organized in 1850, and among the members of the council were Elders Thomas Fristoe and W. C. Ligon. Thomas Fristoe was first pastor of the church. It was in Rehoboth Church at a meeting of the General Association in 1862, that the services were interrupted by soldiers during the preaching of Dr. William Thompson.

Thomas Fristoe and B. Harl were pastors at Fish Creek Church.

Bethel Church, one of the leading churches of the association, was organized in a new barn on the farm of R. E. McDaniel, the famous layman, in 1846, by Elder Tyree Harris. There were eleven members in this organization, and shortly after they were organized they attended a protracted meeting at High Hill Church conducted by Elder A. P. Williams. So great an interest was aroused in the members of Bethel Church that when they returned home they held prayer meetings and finally decided to hold a revival meeting in the home of Deacon R. E. McDaniel. Elder A. P. Williams was invited to preach, which he did with that almost unmatched power of argument and eloquence, and a great meeting with many baptisms was held. Out

of the interest aroused by this meeting the church decided to call Elder William C. Ligon, one of the great and useful preachers of the day, as pastor. It is said that when he came for the first time to the meeting of the church at Mr. Latimer's house the congregation was already assembled. He was met at the door by a number, walked in, in his quick, nervous manner, looked about and then said, "Let us pray." The prayer was "Give ear, oh Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest among the cherubin. Shine forth!" After that the congregation, led by the new pastor, sang that great old hymn, "Come, Holy Spirit, Heavenly Dove, With All Thy Quickening Powers."¹

The church at Miami had a remarkable and interesting history. It was organized by Elders W. C. Ligon and R. Y. Thompson in 1849. The first pastor was Elder W. C. Batchelor. On his removal the church called William M. Bell who had just been ordained. He served until 1858, and was succeeded by Elder A. P. Williams who declined election in 1861 when the church elected John H. Luther. On Elder Luther's removal in 1863, A. P. Williams was chosen again as pastor and served during the entire period of the war. Later the church had Elder G. W. Hatcher as pastor. Other pastors in the association were Elder J. C. Hammer, Elder G. B. Tutt, Dr. E. S. Dulin, and Elder W. R. Painter. Another man of prominence who served as pastor in this association was Dr. J. C. Maple, and still another was James Lewis Tichenor, a brother of the famous I. T. Tichenor of Alabama.

One of the constituent churches, called High Hill had an interesting history. It was constituted with seven members, August 9, 1836, by Elders Thomas Fristoe and Thomas Rigg.

In 1846, a division of opinion arose over the removal of the church. It was finally agreed to disband, to sell the property, and to turn over the proceeds to Elder Thomas Fristoe to be used for religious purposes.

The oldest church in Saline County was Good Hope Church, organized in August, 1818, by Elder Luke Williams with ten members. It was at first called Big Bottom.

In 1933, Saline Association had twenty churches with a

¹ Central Baptist, Vol. 12, No. 9.

total membership of 2787, and had baptized 132 during the year. Among these churches are some of the original members of the association. Good Hope Church, Zoar, Heath's Creek, and Fish Creek of the original members are still members of the association. At this section of Saline Association, Com P. Storts was moderator and J. V. Burroughs clerk. Com P. Storts is one of the outstanding laymen now living in Missouri. For many years he has served Saline Association as its moderator, for five years he was moderator of the General Association, and he has been active and vigorous in all the work of the denomination. The pastors of the association in 1933 were Cecil O'Neil, M. G. Barlow, J. M. Wilcoxon, D. E. Johnson, Henry Leimkuehler, B. F. Reed, Everett Gill, Jr., A. E. Vogt, Charles M. Renno, R. W. Settle, and W. W. Robertson.

Sac River Association

Sac River Association was organized in 1842, at Pleasant Hill Church in Polk County. Four churches went into the new organization. These were: Pleasant Hill, Union, and Krisk Prairie in Polk County, and Mt. Pisgah, in Dade County. Elder T. J. Kelly was moderator and Nelson McDowell clerk. Sac River Association became anti-missionary. The last meeting of the association was held in 1855 when there were nine churches represented, and it was voted to join in with Liberty Association to form a new body called Union Association.

Macon Association

Macon Association was organized in November, 1843, from four churches: Ten Mile, Mt. Tabor, Big Springs, and Pleasant Hill. They took the name of Mt. Tabor Association of United Baptists and kept this name until the meeting of 1866. These churches had been dismissed from Mt. Pleasant Association. Michael Buster was moderator and Walker Austin was chosen clerk. They declared themselves to be United Baptists.

In 1860, just before the war, the session was held at Mt. Tabor Church and fourteen churches were represented. The ministers in the association at this time were: James Moody, Joseph Oliver, J. A. Clark, J. C. Sparrow, John Roan, John Estes, J. G. Swinney, S. K. Kellum and G. W. Simmons. The missionary reported that he had labored forty-nine days and had collected \$68.95.

In 1866 a meeting of the association was held at Rock Creek Church. Thirteen churches represented. They reported 84 baptisms and a total membership of 630. The name was changed at this meeting from Mt. Tabor Association to Macon Association. Among the ministers were J. B. Johnson, B. F. Powers, William Johnson and T. M. Colwell. In 1879, the ministers were: Allen Parks, J. C. Eckle, D. R. Evans, G. C. Sparrow, W. R. Skinner, J. F. McClellan, R. J. Manfield, J. C. Shipp, William Johnson, John Roan, G. W. Jones, E. H. Sawyer, C. N. Ray and J. G. Swinney.

In 1914 Macon Association had 28 churches, 2,863 members and reported 140 baptisms for the year.

In 1933 there were 21 churches, 76 baptisms, and a total membership of 2447. The moderator was R. W. Barrow and the clerk, Mrs. Ray Thrasher. The pastors were: F. B. Smith, Carl Schneider, L. M. White, G. E. Molett, J. M. Dawkins, A. J. Kondy, Ralph M. G. Smith, W. O. Harmon, S. W. Driggers, M. V. Perry.

CHAPTER VIII

North Missouri, Osage River, North Liberty, Wyaconda, West Fork, Missouri Baptist Indian Mission, Cedar County, Gasconade River, Nodaway, St. Francois, Bourbois, Northwestern, Southwest Bethel, Jefferson County, Bear Creek, and West Union Associations

North Missouri Association

THIS association is a successor to the North Union Association and the two are treated together here for this reason.

North Union Association was organized as an outshoot of Mt. Pleasant Association, in October, 1843, and the churches entering it were in Adair, Schuyler, and a part of Macon County. This was at the same time that Macon Association was organized. When Mt. Pleasant Association was divided, it was supposed that one association would be formed. However, two leading ministers of the period, both of them able and determined men, Elders A. T. Hite, of Adair County, and Euphrates Stringer, of Macon County, disagreed about some matters, particularly, the boundary line, and a group of these churches following A. T. Hite organized the North Union Association of ten churches while about the same time Elder Stringer brought about the organization of Macon Association. North Union Association held its twelfth annual session, in 1855, at which time 11 churches reported 653 members with 137 baptisms. The ministers at this time were: W. Seamster, H. H. Parks, T. S. Myers, and E. A. Patterson.

The association believed in missions but gave little toward carrying on the work. The funds collected for missionary work in 1855 amounted to \$34.40.

In 1860, there were 21 churches and 1067 members. There had been 144 baptisms.

So far as can be ascertained this was the last meeting of North Union Association, its work being interrupted

by the war, but in September, 1868, messengers from four churches: Fabius, South Fabius, Pleasant Grove, and Bethel, all of which had been members of North Union Association met at Fabius Church in Schuyler County and adopted a constitution and resolutions to be known as the North Missouri Association of Baptists. Among the resolutions adopted was one inviting all churches in the immediate territory not in associations to join with North Missouri and another recommending that all churches establish Baptist Sunday Schools.

The moderator of this association was Elder C. Daughter, and the clerk, J. M. Epperson. The ministers present at this meeting were: E. Starbuck, C. Daughter, G. J. Lyne, and J. L. D. Williamson.

The association grew slowly and the missionary work attempted by it was feebly supported. In 1879, the reports showed 16 churches but only 11 of them were represented. There were only 593 members in the entire association and at this time only five preachers. They were: W. A. Hatton, W. B. Shoemaker, E. Kinman, Thomas Brassfield, and B. F. Ford.

Two years later there were 11 churches on the list and the entire membership was 593 and only one new minister had come into the association, A. J. Alexander.

This association held a meeting in 1933, and the reports showed 11 churches with a total membership of 603 and only 5 baptisms. Only two of the 11 churches had had any baptisms during the year. The moderator of the association at this meeting was C. K. Green, and the clerk was John O. Morgan. The pastors of the association were: Ben Bradberry, J. M. Dawkins, W. T. Andrews, Oscar Rush, and Maurice Perry. Six of the churches were without pastors at this time.

Osage River Association

This body was organized from churches formerly members of Concord Association, in 1844. The churches composing it were in Camden, Pulaski, Miller, and Morgan Counties, and they adopted the constitution and articles of faith common to United Baptists. Nine churches reported to the association at the meeting in 1868 with 450 members. The pastors at this time were: Jacob S. McComb, John M. Williams, and R. M. Miller. At this time

the association was a missionary body and working heartily with the General Association. It approved Sunday Schools and all the usual objects of benevolences.

The twenty-sixth annual session was held in 1870. Nine churches reported to the association. At this time the association voted to rescind resolutions adopted in 1863 and 1865, regarding the new constitution of Missouri.

In 1872, 11 churches reported 546 members. By 1873, there were 12 churches and 585 members. They had baptized 59 converts during the year. This association disappears from the list. Its churches, most of them, were received into other adjacent associations.

North Liberty Association

This body was organized on April 27, 1844, out of five churches. They were: Second Baptist, at Liberty; Pleasant Ridge, in Platte County; First Baptist, at Richmond, in Ray County; New Hope, in Clay County, and Little Flock, afterwards called Lebanon Church, in Clinton County. These churches were in the territory of the Fishing River Association, which was an anti-mission body.

The circular letter issued by the association, in 1844, shows that the new association, North Liberty, adhered to the principles of the United Baptists which had been violated by the Fishing River Association.

In 1845, the ministers of the association were: Franklin Graves, Robert James, Luke Williams, Jr., W. P. Lanier, Jonas D. Wilson, and A. P. Williams. The association was in correspondence with Blue River, Platte River, and North Grand River Associations. The association voted also to become auxiliary to the General Association, and chose A. P. Williams, J. Shotwell, T. Herndon, W. D. Hubbell, and E. Stout as messengers to the General Association.

North Liberty Association was always a missionary body. In 1844, it elected Elder J. S. Smith as a missionary, and in the same year published a circular letter, which is one of the strongest ever issued in Missouri on the question of missions. Such is the clearness with which the question is argued and such the convincing array of Scripture quoted in favor of missions, that there seems little doubt that A. P. Williams, one of the organizers of North Liberty Association, was the author of this letter. Apparently, after

the sending out of this great discussion of missions, there was little or no further opposition to missions in the churches of the association.

The session of 1849 promised cooperation in the support of the new Baptist college, William Jewell, which had just been located at Liberty, within the bounds of the association. In the same year, two traveling preachers were appointed, Elders J. D. Wilson and Robert James, and \$68.50 pledged at the meeting for the support of these ministers.

In 1852, the North Liberty Association entered into the organization of Northwestern Association, which was planned on the model of the General Association, and until 1858, most of the missionary work in the bounds of the association was done through the larger body, the Northwestern Association.

In 1858, the association appointed an executive board to have charge of missionary work. Owing to the fact that the members of this board were scattered over the entire territory of the association, little work was done, but in 1859, a new board located at a central point was appointed and a considerable sum of money collected and expended in the support of traveling preachers.

As was the case with most of the associations of the state, North Liberty Association suspended its meetings during the war owing to the very difficult time. They were resumed in 1865 at a preliminary meeting.

Some of the early churches of the association were: New Hope, in Clay County, east of Liberty. It was organized in 1829. This church became divided, in 1831, over the question of communion. The pastor at that time, Elder Solomon Kinney, and a group of the members who believed in free communion left the church, leaving fifteen members to hold to the original faith. Elder Thomas Rigg was made pastor at that time. Elder Robert James was chosen pastor, in 1843, and the church grew rapidly under his leadership. It reported 94 members in 1844. At first this church became a member of the Fishing River Association but was not in accordance with the anti-mission sentiment of that association and went into the organization of the North Liberty Association.

The First Baptist Church of Richmond was constituted in March, 1842, by Elder A. P. Williams. Several of the

twenty-three members, who composed the organization, had been members of the First Baptist Church of Lexington, and had been formed into an arm of the Lexington Church in November, 1840. The first pastor was A. P. Williams, and in 1844, it reported a membership of 94.

Another one of the early churches was first called Little Flock, later called Lebanon. This church was in Clinton County, north of Plattsburg, and was organized September 20, 1842, with nine members. Elder Thomas Rigg was one of the ministers taking part in the organization and was chosen as first pastor of the church. The minutes of this church show that in 1862, during the period of the war, a meeting was held conducted by the pastor, Elder Black, and William Thompson. Fifty-five accessions to the church resulted.

The Second Baptist Church of Liberty was organized May 19, 1843, with thirteen members who were dismissed from Rust Creek Church and Mt. Pleasant Church. A. P. Williams brought about the organization and was chosen pastor. Ten years before this time, there had been organized a Baptist Church in Liberty, which was a member of Fishing River Association and became strongly anti-mission. This brought about the organization of the Second Church. The membership of the church increased under the leadership of A. P. Williams, and in 1851, it had 134 members.

Another of the early churches of North Liberty Association was the Pleasant Ridge Church, also an outgrowth of the controversy over missions. Its constituent members, ten in number, had been members of Unity Baptist Church. Unity Church was a member of Fishing River Association, and a majority of its members took a stand against missions, and these ten members withdrew from Unity Church and were organized by A. P. Williams into a new church which believed in missions. Elder Williams continued as pastor for ten years and under him the church grew in membership rapidly.

This brief sketch of the early history of North Liberty Association and the churches which composed it makes clear that the association and most of its constituent churches were organized because they believed in missions, while Fishing River Association and most of the churches belonging to it were opposed to missions. This history also

reveals the influence and labor of A. P. Williams. He was one of the leaders in the formation of the association, itself, and had helped to organize several of the churches and had served as pastor of a number of them.

This body resumed after the war in 1866 and passed vigorous resolutions regarding William Jewell College which was felt to be particularly close to the hearts of the Baptists in that association because of its location and its great work. In 1879 the association had nearly 4,000 members in its churches.

Owing to the great increase in population in the territory of North Liberty it was finally decided to break it up and organize a number of other associations in the same territory. This was done and many of the churches went into Clay County Association.

Wyaconda Association

The territory of Bethel Association, in Marion and adjoining counties, was gradually extended by the work of pioneer preachers until it reached the state line to the north. It was so large that a resolution was passed by Bethel Association, in 1844, dismissing Mt. Salem, Wyaconda, Waterloo, Friendship, Dover, St. Francoisville, Bear Creek, and Fox River Churches, on request, to form a new association.

The meeting for the organization of the new association was held at Wyaconda Church, in Lewis County, in October, 1844, and organized a new association which was called Wyaconda. Among the leaders in this organization were: A. Broadus, Jeremiah Taylor, B. M. Parks, T. E. Hatcher, J. H. Keach, A. H. Slaughter, A. Lafon, W. Kendrick, L. Brown, J. S. Green, W. Finley, J. F. Smith, J. Kaylor, and W. Moffatt.

Eight churches went into the new organization, and they had a total membership of 496. By 1850, there were eighteen churches and 916 members. They, at once, proceeded to raise funds for traveling preachers within the bounds of the association. In 1850, an executive board was elected to have charge of the work of missions.

Just before the war, the reports show there were thirty churches in the association in the counties of Lewis, Clark, Scotland, and Knox. These churches had a total member-

ship of 1,953, and during the year preceding the meeting in 1858, 469 baptisms had taken place.

The present Hannibal-LaGrange College is the result of a movement which began in 1856, in Wyaconda Association. At that time, it was resolved to found, if possible, an institution of learning within the association.

The first time the association published a list of its ministers was in 1856. They were then: Caleb Bush, William Yolton, J. B. Moncrief, C. V. Maddox, Orin S. Jones, Jephtha S. Smith, Joshua S. Hobbs, J. M. Lillard, J. W. Rowe, J. M. Holt, Peter Turner, and C. J. Brent.

As was true in so many cases, the war disrupted the work of the association. No meeting was held in 1862.

This association suffered greatly during the war period. A meeting was held in 1863 but only 13 of the 32 churches were represented. In 1868 there were 21 represented in the meeting of that year. This body took a strong stand for missions, Sunday Schools, the Central Baptist and other of our interests. In 1876 the churches in Scotland county were dismissed to form Pleasant Grove Association. In 1877 there were 30 churches with 2,341 members and the baptisms for the year were 144. The ministers that year were J. K. Ball, C. Bush, W. D. Cave, J. F. Cook, S. P. Firestone, J. P. Greene, J. Hobbs, E. Hubbard, J. M. Lillard, J. S. Lillard, J. A. Minter, T. J. Musgrove, J. E. Maupin, N. Nelson, D. B. Ray, C. N. Ray, J. W. Rowe, J. J. Shumate, Thomas Smoot, E. H. Sawyer, J. F. Suter, R. V. L. Wayland and J. Wayland.

Reports to the meeting in 1933 show that there were 29 churches, 3,495 members and that 65 had been baptized during the year. The moderator was D. F. Bartine and the clerk, F. R. Lawrence. The pastors were W. W. Webb, T. E. Jones, Virgil O. Graves, S. N. Dunham, W. L. Reppenhagen, Waldo Wagner, D. F. Bartine, Earl Woodward, Henry R. White, D. H. Barnhill, J. A. Adams, A. N. Wilkinson, Walter Sutton, W. S. Callaway, and H. M. Hunt.

West Fork Association

This association was organized in 1845. Only three churches were in the original organization and they were small. Elder B. F. Smith was chosen moderator and James Williams, clerk.

The association grew slowly. In 1853, there were ten churches with 257 members. The ministers at that time were: B. F. Smith, W. McCammon, Thomas Campbell and J. Smith.

The missionary question was evidently a cause of dissension in this association as in many others. The ninth article of the constitution evidently referred to the mission question in some way although the words of this article are not known now. In 1853, the association considered expunging this article which was done in 1854, and in place of this article nine, a new statement was adopted on the cause of missions as follows: "This association will have nothing to do with missionary institutions further than to receive and disburse voluntary contributions for the purpose of supplying destitute parts within the bounds of our association with Baptist preaching; but each member must be left free to give or not as he may think the Scriptures teach."

The association immediately proceeded to further the work of missions. It appointed an executive committee to raise funds and employ a traveling preacher.

The last meeting of the association before the war was held in 1860. At that time, there were fifteen churches with 845 members. No further meeting was held until 1864.

In 1864 seven of the fifteen churches met at Walnut Grove Church. The membership reported was 425. It was resolved not to correspond with disloyal churches or associations. All churches in the association were advised to exclude their disloyal members. In 1865 it sent a messenger to the Baptist State Convention at Hannibal, and it asked all pastors and deacons to take the Test Oath and carry out its provisions. In 1870 the association had 18 churches and 1,394 members. A missionary was employed during the preceding year. The ministers in this association in 1872 were William R. Goodell, James Turner, John Haycraft, J. L. Netherton, W. H. Graves, S. R. Dillon, B. Robinson, J. Nordike, J. H. Hardin, William Baldwin, W. McCammon, D. C. Brown, J. A. Davis, Jonathan Smith, James C. Poe, John Woodward, J. H. Burrows, and D. C. Harrison.

In 1880 there were 22 churches and 1,791 members. There had been 108 baptisms during the year. In 1932 West Fork had 7 churches, with 478 members.

The Missouri Baptist Indian Mission Association

This organization was made in 1846 on August 31. The purpose of the organization was to send the gospel to the Indians, many of whom lived just west of the state. The constitution, which was adopted, provided that the new body should be auxiliary to the American Indian Mission Association, whose headquarters were at Louisville, Kentucky.

The officers of the association, in 1849, were: James W. Waddell, president; H. Wallace and R. Latimore, vice-presidents; E. S. Dulin, corresponding secretary; M. F. Price, recording secretary, and William B. Waddell, treasurer. The reports show that the association was an active body and expended about \$1,000 a year in this work.

In 1854, the association changed its name to the "Western Baptist Indian Mission Association" and undertook to get control of all the agencies which were trying to civilize the Indians in North America.

In addition to the men who have been named as officers, a number of very influential and distinguished Baptists supported the work of this association. Among them were: Dr. David Doyle, Dr. William Thompson, Thomas Fristoe, D. R. Murphy, W. M. Bell, Tyree C. Harris, and T. F. Lochett.

Cedar County Association

Cedar Association was organized in 1848 by churches which had been dismissed from Liberty Association. The churches were Cedar, Coon Creek, Bethel, High Prairie, Pleasant Ridge, and Blue Spring. There were 164 members in all these churches. Most of these churches were in Cedar County.

In 1850, the annual meeting was held at Cedar Church. There were now eleven churches with a membership of 260. At this meeting Elder D. R. Murphy, long active in southwest Missouri, was chosen moderator. The other ministers were: Elder L. R. Ashworth, J. Satterfield, Obadiah Smith, W. Cook, J. Ashcroft, and James Cole. Cedar Association was clearly a mission body for at the session of 1850 it voted to continue correspondence with the General Association and made a contribution of \$3.10 to that body. At the same time, it was voted to support a traveling minister in the bounds of the association.

The oldest church of this group was Cedar Church, which dated from July, 1838, when it was organized by Elders Hiram Savage, William Savage, and Elijah Williams. Elder Hiram Savage was the first pastor of the church. The first building the church erected was a frame building built in 1840.

The minutes of the association show that, in 1857, the meeting of the association was visited by Dr. Alvin P. Williams as an agent of the General Association. His inspiring presence and the great messages that he brought aroused considerable interest in the association, one result of which was the increase in the funds for district missions. One hundred twenty dollars was contributed in cash and pledges, and the salary of the missionary was raised to the sum of one dollar a day.

In 1881 there were 17 churches, and 13 ministers. Eleven of the churches had a membership total of 483. Later the name was changed to Cedar County Association. In 1900 the renamed association had 17 churches with 822 members. There had been 78 baptisms during the preceding year. The reports in 1914 show there still were 17 churches with a total membership of 822. There had been 49 baptisms.

The meeting in 1933 had reports from 18 churches with 1,228 members. The baptisms numbered 89. At this meeting C. L. Baird was moderator and W. H. Sherman, clerk. The ministers were J. F. Leith, J. J. Bristow, I. N. Pace, W. F. Pace, H. M. Mustain, Walter Martin, A. M. Weaver, Fletch Davis, and L. L. Tucker.

Gasconade River Association

This association was organized in 1848 of churches in Texas, Wright and adjoining counties. In 1868 there were 21 churches with a combined membership of 737. During that year there had been 176 baptisms. The ministers were: Thomas Johnson, J. C. Boyd, W. F. Thornton, J. A. Summers, J. L. Springer, F. A. Dodson, G. P. Dodson, G. P. Johnson, M. M. King, G. B. Stigsdell, W. J. Morris, E. C. Dye, R. M. Reed, and R. B. Hodges. In that year the association voted against working with the General Association, and against Sunday Schools. In 1869 the association elected a board to look after missionary work. There were 27 churches reporting with 147 baptisms. In 1870 Elder S. W. Rutledge was chosen as an evangelist, so that the attitude

of the association toward missions was changing. By 1877 there were 31 churches and some were dismissed to form Dry Creek Association.

Later the churches of this association joined other associations in the territory.

Nodaway Association

This body was organized in 1849, and is apparently a continuation or successor of the Platte River Association. It entered into correspondence with Fishing River Association in 1850 and was apparently an anti-missionary association.

St. Francois Association

A meeting was held in Madison County, in October, 1850, by representatives of twelve churches that had been dismissed from Black River Association. The meeting was at Castor Church, and the name adopted was "St. Francois Association of United Baptists, Devoted to Benevolent Purposes." These twelve churches were in Wayne, Madison, and Bollinger Counties.

The first annual meeting was held at Little Vine Church, in Madison County, in September, 1851. Two new churches, Zion and Salem, were admitted. The following ministers were present: C. T. Graham, W. W. Settle, J. Duncan, J. B. Wallis, A. Hughes, R. S. Eaton, and S. M. Ranhoff. In order to carry out the purpose announced in the title of the association, Elder William W. Settle, one of the able and devoted ministers of southeast Missouri, was chosen as a traveling preacher, and the association opened correspondence with Union, Black River, Cape Girardeau, and Franklin Associations.

The meeting in 1852 was at Little Vine Church and provided for districts in the association, each one to hold a revival meeting during the year. In 1857, the association voted to send Elder William W. Settle as a messenger to the Baptist Convention of Southeast Missouri, and they sent \$12 as a contribution to the convention. The session of this year was memorable because of a great meeting that was held on Sunday when a large number of people were converted and thirteen of them united with Mt. Tabor Church.

When the war broke out and disturbed the association, there were twenty churches. No meetings were held in

1861 and 1862, but a meeting was held in 1863 and the association began its work anew at that time.

In 1874 there were 37 churches with 1,400 members. Ten churches were dismissed in 1876 to form Wayne County Association. In 1878 there were 23 churches and the ministers were J. C. Hornby, William London, H. F. Tong, L. W. Revelle, A. Twidwell, F. M. Halbrook, M. Robins, V. T. Settle, B. L. Bowman, J. F. Rudy and J. C. Hembree. By 1878 there were 1,200 members in the churches of the association. Among the early leaders in this association were Carter T. Graham, Anderson Hughes, Joseph Crowley, William W. Settle and Pinkney Graham. They were good ministers of Jesus Christ and deserved well of their day and generation. Elder W. W. Settle was one of the pioneers in Missouri and was a minister from 1839 until his death in 1870. With Carter T. Graham and others he helped to constitute many of the churches in St. Francois Association.

In 1933 St. Francois Association reported 19 churches, 118 baptisms and 2,169 members. In that year C. E. Warren was moderator and L. W. Whitener, clerk. The pastors were Roy Cobb, L. A. Darnell, I. B. Barber, C. E. Warren, H. B. Colter, Estel Mouser, Noel Twidwell, B. L. Patrick, Leonard Davis, and Edward Mayfield. Only one of the nineteen churches was without a pastor.

Burbois Association

In 1851, a group of churches in Gasconade and Maries Counties formed an association which was called Burbois. In 1853, this association held its second annual meeting at Mt. Pleasant Church in Gasconade County. There were six churches in the association at that time, Mt. Pleasant, Hopewell, Spring Creek, Oak Forest, Beaver Creek, and Third Creek. The total membership was 105, and Elder R. S. D. Caldwell was moderator. The ministers at that time were: Elders J. Holman, J. Miller, J. C. Dillon, and L. Lacy.

At the fifteenth annual meeting in 1867, Sunday Schools were recommended to the churches, as well as temperance and missions. In 1868 the association refused admission to some churches excluded from Union Association on the ground that comity among associations prevented their admission. In this year the mission work in the association was stressed.

In 1870 the ministers were T. E. Carr, G. Sturdivant,

William M. Briggs, Peter Brown, J. S. Frost, Greenbury Lee, A. E. Dye, E. Moss, H. F. Odum, and Joseph Shanks. In 1873 there were 20 churches with 867 members. In 1915 11 churches reported 19 baptisms and 629 members.

The 1933 meeting had reports from only five churches with 50 baptisms and a total membership of 541. The moderator this year was William Mihlfeld and the clerk J. A. Morgan. The churches all had pastors, who were: W. G. Tackitt, H. G. Miller, William Mihlfeld, and Burton Holzschuh.

The North Western Association

In 1852, at a meeting of the North Liberty Association, it was resolved that a convention should be held at Pleasant Ridge Church, in Platte County, working toward the organization of a body similar to the General Association but limited to western and northwestern Missouri. The reason stated for such a resolution was that the churches in the western and northwestern part of the state were so far from the meetings of the General Association that it was difficult to keep in touch with that body.

A convention was held at Pleasant Ridge Church and organized the North Western Baptist Association. It was provided in the constitution that the new body should be auxiliary to the General Association and that its object was to supply the destitute places in northwestern Missouri with the gospel and to cooperate with the General Association in state wide work.

The first meeting after the organization was held at Pleasant Grove Church, in July, 1853, and was attended by a number of influential ministers and laymen among whom the names of A. P. Williams, and E. S. Dulin are noted as among the outstanding Baptists of Missouri. For some years, this association collected and expended annually from \$200 to \$800 for preaching the gospel in northwestern Missouri. After 1856, however, its meetings seem to have been discontinued.

Southwest Bethel Association

This organization was first called Bethel Association and was composed of New Ramey, Prosperity, Shady Grove, Buck Prairie, Mt. Zion and Rock Spring Churches, formerly in Spring River Association. The organization was made in

November, 1853, and took the name Bethel Association of United Baptists.

The first annual meeting was held October 6, 1854 at Mt. Zion Church in Greene County. Three new churches were received and the total membership in the association this year was 311. The ministers were E. Wray, E. Niece, B. Walker, B. Buckney, J. Davidson, and A. Stapp.

The organization was a missionary organization as is made clear by the fact that they arranged for collections for work in the association, asked to correspond with the General Association and sent a contribution to the work of the General Association.

The last meeting before the war period was held in 1860 at New Hope Church, in Webster County. Nine new churches had been added during the year and 200 converts had been baptized. The total membership this year was 1,128. A number of new ministers had come into the association in the time.

It is clear that from the records important missionary work had been done within the bounds of the association, but it is also clear that the burden of this work fell on the ministers. While six ministers had worked in destitute places a total of 185 days they had been paid by the association only \$26.55.

No further meetings of the association were held until after the war although, in 1864, thirteen messengers met in a convention at Mt. Zion Church, in Christian County. The bitter feelings engendered by the war period were evidenced by this resolution prepared by this so-called convention:

"We instruct the churches of Bethel Association to exclude all disloyal members, and we will not hold churches in fellowship who will not comply with this advice." Clearly such a resolution so foreign to the practice of Baptist churches and Baptist associations could have been the result only of the terrible prejudices created by the war. Baptist associations have never undertaken to legislate for Baptist churches under ordinary circumstances.

During the war the members were greatly scattered so that in 1865 it was reported that some of the churches had become extinct. In 1865 only eight churches were represented having a membership of 431. Before the ravages of

war there had been 1,100 members in the churches of the association. In 1866 correspondence was opened with the State Convention. Five new churches were received in 1867, making 21 in all, with a membership of 1,200. There had been revivals in most of the churches during the year and there had been 459 baptisms. In 1868 six more churches were received, making a total membership of 1,388. At this meeting the name was changed from Bethel to Southwest Bethel to avoid further confusion resulting from the fact that there were two other Bethel Associations in the state. Eight churches were dismissed in 1870 to form James River, a new association. In 1875 there were 18 churches with a total membership of 691. Later this association was disbanded and its churches went into other near-by associations.

Jefferson County Association

This association was organized October 8, 1853, at Bethlehem Church, in Jefferson County. The churches represented were Bethlehem, Swashing, Mt. Zion, Calvey, Sandy, and Little Meramec. The ministers in the association were: James Williams, Washington Stephens, William McKay, J. C. Hudspeth, Sullivan Frazier, and William H. Hensley. Elder James Williams was chosen moderator and Augustus Wiley clerk.

The meeting of 1856 was held in September with Swashing Church. The attendance was large and good spirit prevailed. Three new churches were received into the association at this time. The association passed resolutions in favor of mission work, temperance, and the organization of Sunday Schools. Elder H. B. Graves, agent of the Baptist Convention of Southern Missouri, was heard and \$25 was given him for the work of the convention. Another collection was taken during the meeting and \$25 was raised for the purpose of missionary work in the association.

Some of the oldest churches in the association were: Bethlehem, organized in 1829, eight miles from Hillsboro. Elders James Williams and Lewis Williams are supposed to have assisted in the organization. Elder James Williams was the pastor of the church for twenty years. At first Bethlehem Church belonged to Franklin Association and went into the organization of the Jefferson County Association, organized in 1853.

Calvey Church, organized by Elder Lewis Williams, in 1829, with five members, was in Franklin County, near the Jefferson County line. Elder Lewis Williams was the first pastor and David Stites was the next. Later, Elder James Williams served the church as the pastor.

In 1879 there were reported 150 baptisms, in the 22 churches. The total membership of these churches was 1,380. Two years later there were 20 churches with 1,400 members.

Jefferson County Association is still an active organization. The reports for 1933 give 20 churches, 130 baptisms, with a total membership of 2,337. Emory E. Blake was moderator this year and W. J. A. Schubel, clerk. The pastors were George Chisenhall, Charles Wilson, J. E. Brown, William Eubank, J. W. Maxwell, Carl E. Rader, E. J. Hamrick, E. S. Perkins, E. J. Eaves, Roy Butcher, Harold Covington and John E. Williams.

Bear Creek Association

When Salt River Association met in 1853, one of the churches of the association suggested the organization of a new association and a division of the territory, and it was recommended that such churches as wished to go into a new organization should hold a convention with the Zion Church, in Montgomery County, May 18, 1854. The convention was held at the time and place suggested, and the Bear Creek Association was organized at that time. Nine churches sent letters and messengers to the first annual meeting in September, 1854. The churches were situated in the counties of Warren, St. Charles, Montgomery, Pike, and Lincoln. They were: Union, Mt. Pleasant, Zion, Mt. Hope, Sulphur Lick, Bethlehem, Indian Creek, Cotton Wood, and Middletown Churches. Union Church had been dismissed from the Little Bonne Femme Association, but the others all came from the Salt River Association. The ministers were: Elders Lewis Duncan, W. D. Grant, Walter McQuie, Joseph Nicholls, W. H. Vardeman, J. E. Welch, and R. S. Duncan, the latter not having been ordained but holding a license.

It will be seen that among these ministers there were some well-known men. Walter McQuie was for many years a useful and active man. W. H. Vardeman was the son of the famous Jeremiah Vardeman, and was himself an able and successful minister and pastor. J. E. Welch was co-

laborer of John Mason Peck and the man who performed many important services among the Baptists of Missouri, and R. S. Duncan, not yet ordained but licensed to preach, while only a young man at the time of the organization, became one of the leaders of our work in the state. He was pastor of a number of churches. For many years he represented the Foreign Mission Board in Missouri, and perhaps his greatest service to the denomination was his collection and publication of a great mass of historic material called *The History of Missouri Baptists* by R. S. Duncan.

Bear Creek Association proceeded at once to organize for carrying on the work of missions within the association. Every pastor was requested to give as much of his time as possible to preaching the gospel and organizing Sunday Schools in all those places that had no churches. It was promised that all money raised by the association for missions should be divided among these pastors.

Of the original churches, Sulphur Lick Church was the oldest. It was in Lincoln County, near Troy, and received its name from a large spring called Sulphur Lick. It was organized in 1823 with four members. It was organized by Elder Bethuel Riggs in his own house.

Some of the leaders before the war were Joseph Nicholls, Lewis Duncan, D. W. Nowlin, Thomas T. Johnson, and William Davis Grant. All these were good and earnest men who wrought well and faithfully. They rendered great service which bore rich fruit in the salvation of souls, the organization of churches and associations. The influence of some of them was felt far beyond the bounds of Bear Creek Association. In 1880 Bear Creek Association had 23 churches, 12 ministers, 72 baptisms and 1,275 members. The reports in 1915 show 22 churches, 51 baptisms, and 1,533 members.

The reports in 1933 give 18 churches, 51 baptisms, with 1,356 members. E. B. Scanland was moderator that year and Hale Dixon was clerk. The pastors were J. S. Eames, O. A. Gordon, C. D. Howell, Floyd V. Sams, R. W. Hunley, C. C. Riley, B. F. Heaton, J. N. Wynn, and Hale Dixon.

West Union Association

Six churches, formerly members of Platte River Association met with Nodaway Church in Holt County, in November, 1854, and organized an association first called Union

Association. In 1857 the name was changed to West Union. The churches were Florida Creek, Nishnabotany, Nodaway, Fremdon, Sidney, and Lebanon. The total membership was 187. When the name was changed three years later, in 1857, the association contained 12 churches with 311 members. By 1861 there were 16 churches with 506 members. Among the ministers were R. Alexander, E. Lamkin, S. T. Renfro, A. M. Wallace, Elias Findley, C. A. Miller, W. H. Davis, J. C. Renfro and T. Campbell.

This association was scattered during the war time and after its close its churches such as were left and some new ones formed the Northwest Missouri Association in 1867. There were only five churches in this organization at first. This number had increased to 13 in 1871 with 431 members and six ministers. In 1879 there were 20 churches with 1,193 members. The ministers were J. H. Best, P. M. Best, C. L. Butts, N. Barton, William Haw, H. J. Latour, R. M. Rhodes, Jacob Sharp, A. M. Wallace, J. H. Whipple, J. S. F. Wood, and William H. Wood.

In 1906 the association reported 18 churches, 1,222 members and 43 baptisms for the year.

CHAPTER IX

Tebo, Union (Greene County), Laclede, Gentry, Richland, Freedom, Central Missouri, and Hutton Valley Associations

Tebo Association

IN 1855, on September 7, a convention was held at Pleasant Grove Church, in Henry County, in order to organize a new association. The churches represented were: Mt. Olivet, Bethlehem, Mt. Zion, Pleasant Grove, and Mt. Sion, all in Henry County, Spring Grove, Mt. Pleasant and Warsaw, in Benton County, and Elk Fork, Salem, and Beth-el, in Pettis County. The total membership of these churches was 489. The ministers present were: W. P. C. Caldwell, William White, William A. Gray, B. F. Goodwin, Peter Brown, and W. P. Thompson. Elder William A. Gray was chosen moderator.

The new association took the name of Tebo Association of United Baptists and declared at once in favor of missions.

In 1860, the reports show that there were twenty-three churches and 829 members. No formal meeting was held after this time until the close of the war in 1865.

As was true in so many cases the war caused the cessation of labors and the scattering of the members of the churches in Tebo Association. No meetings were held until 1865, when four churches sent letters reporting 98 baptisms and a total of 359 members. The zeal to labor was strong in the association and by 1867 nine additional churches had been added. 337 baptisms were reported. Some churches were dropped for unstated reasons. In 1878 there were 32 churches with 1,874 members. Two of the early ministers were James Woods, who organized the First Baptist Church in Clinton and did much to advance the cause of religion, not only in this but in other associations as well. He died in 1872, having baptized more than 1,500 converts. The first moderator of the association was William A. Gray. He was a very useful man in the association and died honored by his associates. In 1889 Tebo Association had 16 min-

isters, 29 churches with a membership of 2,299. 96 baptisms were reported this year.

In 1933 the association reported 21 churches, 148 baptisms, and 3,547 members. It is one of the best organized and working associations in the state. The moderator was Irving L. Bush. The clerk was W. J. Huston. The pastors were D. D. Talley, Albert Gaston, R. I. Clemings, C. A. Butler, M. W. Barcafer, W. H. Johnson, E. H. Banks, W. D. Hufft, Elmer Wright, Wayne Rosecrans, Leslie Christian, L. W. Keele, and George C. Humphrey.

Union Association (Greene County)

This association was formed in 1855 by the union of Liberty and Sac River Associations. This was brought about by a resolution adopted by Liberty Association, in 1855, setting out the reasons why the two associations occupying the same territory should unite and appointing a committee to help carry out the purposes announced, and Union Association was organized in September, 1856, at Mt. Pleasant Church, in Greene County. Thirty-five churches were represented with a membership of 2,102. These churches were in the counties of Polk, Greene, Dade, Hickory, Webster, Dallas, Laclede and Lawrence. Elder B. McCord Roberts was moderator.

In 1858, the association had 43 churches, 43 ministers, and 2,646 members. It was resolved to divide the association at this time. Seventeen churches were left in Union Association, with 1,048 members and the last meeting before the war was held in 1860, at which time two new churches were admitted to membership. No more meetings were held until 1863.

The ministers were: Elders E. Williams, J. Bradley, A. C. Bradley, W. F. Spillman, T. J. Kelley, S. S. Beckley, H. H. Williams, J. H. Tatum, J. Kennon, W. B. Senter, J. F. Wheeler, and G. B. Mitchell.

This Union Association was a missionary body. It was called the Union Association of United Baptists, and its first annual meeting showed that \$300 had been contributed for missionary purposes. At the next meeting of the association an executive body was appointed to employ missionaries. At this meeting, in 1857, two hundred thirty-three baptisms were reported with a total membership of 2,320, and they had on hand as a mission fund, \$333.20. The

reports in 1858 show that there were 43 churches and 2,646 members, and it was resolved to divide the association on a line running generally north and south, and that the churches on the west side were to retain the name and the constitution. This left seventeen churches in Union Association, with 1,000 members.

As was the case with most of the associations, the war interrupted the activities of Union Association for two years.

In 1869 this association changed its name to Springfield Association. In 1873 the membership was 817. At that time it was resolved that any church in the association that wished to do so might join any other association. In 1874 the churches which remained in Springfield Association, changed its name to Greene County Association. Under this name it continues and the further facts of its history are given under Greene County Association.

Laclede Association

This body was organized in 1855 as Zion Association of churches in Laclede and Camden Counties. In 1869 there were 12 churches with 225 members. It did not meet during the war period for two years, but held a session in 1865 with Prairie Hollow Church. Five churches on the list were not represented and the others showed a total membership of 197.

The eleventh annual meeting was held in 1867. At that time there were 921 members of the churches on the list. Missionaries for the association were elected in 1868. William Carter and H. H. Atchley were employed for this work and a district mission board was chosen to superintend the work. Not much interest was shown in the work of missions and in 1872 a motion to appoint a committee on mission work in the territory of the association was voted down. In 1873 the association reversed its view on missions, but went only far enough to agree that mission work should be no bar to fellowship. It was in this association in 1876 that the movement for a Southwest Missouri Convention was started.

In 1879 it was found that eight churches in the organization had become disorganized and were dropped from the list of members. This left only 14 churches with 498 members.

In 1883 there were 20 churches, 27 ordained ministers and 867 members in the association. During that year the baptisms numbered 97. In 1893 the name was changed from Zion to Laclede County. There were 20 churches and 17 pastors in Laclede County Association in 1899. In 1906 there were 18 churches with a total membership of 1,253. The year had witnessed 38 baptisms.

In 1928 Laclede County Association reported 18 churches, 137 baptisms, and 1,669 members. In that year R. B. Carnett was moderator and I. E. Lockwood, clerk.

At the meeting of the association in 1933 there were 22 churches, 67 baptisms, and 2,028 members reported. R. D. Patterson was moderator and Ernest L. Fisher was clerk. The pastors were H. L. Knight, R. D. Patterson, G. C. Davis, W. H. Zumwalt, James Moore, J. T. Nickels, J. A. Winfrey, G. T. Pettit, R. B. Carnett, John Jeffries, Dale Hufft, and Virgil Manes.

Gentry Association

In 1856, messengers from three churches, Middle Fork, Freedom, and Friendship, all having been members of West Fork Association organized Gentry Association, including the territory of Gentry and Worth Counties. It held meetings in 1857-8-9, and in 1860, but its meetings were interrupted by the war, and apparently, a new association called, however, by the same name was organized in 1864.

The reorganized Gentry Association dates from 1864. In 1870 there were 18 churches with a total membership of 1,070. The General Association was approved at this meeting and an offering made so that the association might send a messenger to the general meeting. Rev. I. H. Denton was chosen as the messenger.

The ministers were E. Tuttle, D. Dyer, F. J. Leavin, John B. Dunn, A. Oiler, E. George, T. N. Bryant, David Stites, A. G. Cox, J. J. Daniel, I. H. Denton, J. T. Neal, P. W. Murphy, H. Miller, and Elder Hunt.

In 1902 there were 18 churches with 1,763 members. These churches had baptized 18 converts. In 1917 there were 22 churches, 1,614 members and 70 baptisms. In 1919 Gentry Association is not found in the list of associations reporting to the General Association. In its place is Gentry County Association. This is the same association

with the changed name. In 1933, 18 churches reported 118 baptisms and 2,448 members. The moderator was V. F. Walker and the clerk, Gilbert Gladstone. The pastors were Wilburn Bowman, Theodore Whitfield, J. W. Minor, V. F. Walker, C. E. Goodnight, J. D. Gunter, Floyd Rolf, Roy Boatwright, M. B. Wayman, Roy Heriford, Orville C. Rinehart, Harley Power, Herbert Morris, W. A. Hyde.

Richland Association

It is not possible now to give the exact facts regarding the organization of the Richland Association. It was constituted before Howell County was organized, in 1857, from parts of Oregon and Ozark Counties. It is known that the first Baptist Church in what is now Howell County, Mt. Pisgah, joined the Richland Association in 1857. It is clear that this association ceased to exist during the war time.

Freedom Association

Twenty-six churches in the counties of Polk, Webster, Dallas, Laclede, Hickory, and Greene, in the eastern part of Union Association organized the Freedom Association of United Baptists in 1858. The churches had a total membership of 1,316 and the ministers were: J. T. Wheeler, J. Randolph, J. R. Callaway, H. H. Atchley, G. B. Mitchell, I. Vernon, Isaac Ingram, D. R. Murphy, T. Pitts, W. F. Spillman, J. Burns, J. H. Wammack, and R. S. Eaton.

The association strongly approved missionary work and employed Elders W. F. Spillman and G. B. Mitchell as traveling preachers, one at the salary of \$300 for the year, the other \$85 for three months.

The last session before the war was held in 1860, and the reports show that seven new churches had been admitted, 213 baptisms administered, and that the total membership was 1,730. Three men had been active in the field as ministers during the preceding year. As was the case in practically all the associations of the state, Freedom Association was compelled to suspend its meetings during the war. It was revived in 1865.

In 1865, Elder A. J. Mapes was made moderator and L. J. Tatum, clerk. Eight churches were represented. There was a great deal of wrangling and confusion in the association for a number of years. Matters outside the regular religious work of a Baptist association caused at least a

part of the discord. Nine churches sent messengers to a meeting at Humansville. At this meeting stringent resolutions were adopted regarding disloyal members of churches. Non-fellowship was declared for all churches that retained in their membership those who had been in any way disloyal to the government of the United States. In this year, 1866, only \$9.15 was contributed toward the expenses of the meeting. The ministers were D. R. Murphy, H. J. Mapes, L. J. Tatum, and J. P. Aiykin.

In later meetings great attention was paid to the matter of temperance and it appears there was much intemperance in the territory of the association. Elder D. R. Murphy and Elder George B. Mitchell were among the leading ministers of this early day in the association.

The last report of Freedom Association is found in 1889. At that time there were 30 churches, and 27 ministers in the organization. These churches had 2,742 members and had baptized 100 converts in the preceding year. Most of the churches on the disbanding of this association entered Polk County Association.

Central Missouri Association

In 1859, Bethel Association dismissed some churches to form a new association in Iron County. These churches were: Mt. Pleasant, Big Creek, Pleasant Grove, Sugar Tree Grove, Locust Grove, Mt. Gilead, and Mt. Zion. These churches formed the Central Missouri Association. The ministers were: Elders William Polk, Harry Young, and James Ritter. The meetings of the Association were interrupted greatly during the war period.

The last report of this association appears in 1883. At that time there were 9 churches and 7 ministers. There had been 16 baptisms during the year and the total members were 492. After this year the association disappears from the minutes. It probably disbanded and its churches united with other associations.

Hutton Valley Association

The Hutton Valley Association, in the same territory as Richland, was organized in October, 1859, out of five churches in Howell and Douglas Counties. Some of these

churches had belonged to the Richland Association. Hutton Valley Association, too, disappeared during the war time, and after the war, the scattered churches were organized into other associations, principally Union Association, an account of which will be given later.

PERIOD III

The Civil War Period, 1860 to 1870

CHAPTER I

The Meetings of the General Association to 1865 The Test Oath

THE decade from 1860 to 1870 will be treated in this period. This covers the year preceding the actual war itself and a part of the very difficult and trying period of reconstruction. A separate treatment of this period seems justified by the fact that it is unlike any other in our history and that the problems which confronted individual Christians, churches, and associations were new and very trying.

It is not the purpose to give a history of the war in Missouri. Little or no account will be taken of the military operations in the state. It is sufficient to say that the secession of the southern states found the population of Missouri divided on the questions which brought about secession. There were many southern people in Missouri and they were found scattered over almost the entire territory of the state. Missouri had received many immigrants from Virginia, the Carolinas, Kentucky, and Tennessee, and many of these retained their interest in the southern states. Some of the towns and communities in Missouri very closely resembled towns and communities to be found in Kentucky, Tennessee, and other southern states.

On the other hand, there was in Missouri a large group of the population who were not from the South. Practically every northern state was represented, and the large body of German immigrants found along the Mississippi River from Scott County to St. Louis and along both sides of the Missouri River from its mouth west to Cole County were almost to a man opposed to secession and the Southern idea.

The result of this division of sentiment was the dismissal of the state government and the formation of a temporary government out of the convention with Hamilton R. Gamble as war governor. Many communities were divided in sentiment. Sometimes neighbors, members of the same church organization, sometimes families were split by the question of secession. Churches and associations of Bap-

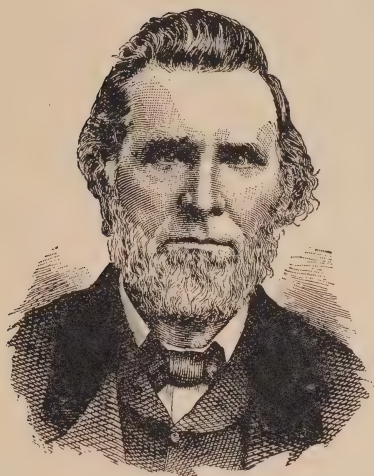
tists were disrupted by this difference of opinion. Missouri sent a great many soldiers to the northern armies and an equally large number to the southern armies. The state was the scene of no great major battle but few communities escaped having skirmishes and battles and the people suffered from the raids of Federals and Confederates and perhaps more severely from the organized bands of criminals called guerillas or bushwhackers. For the most part of the period the Confederates held that part of the state south of a line running just below Cape Girardeau through Rolla and into the southwest while the Federals for the most part controlled the rest of the state. Finally, however, the Federal armies came to control the entire state after the defeat of Price's Raid in 1864.

With the defeat of this effort of the Confederacy, military operations practically ceased within Missouri and the war itself was brought to a close shortly afterward. In some respects, however, the years immediately following were as trying to the people of the state as the war time itself. It is fortunate that we live at such a distance from the period that the pettiness and passion of the Civil War have largely disappeared. There is no disposition to revive those terrible feelings and they are referred to here only as they affected the work of the churches and associations.

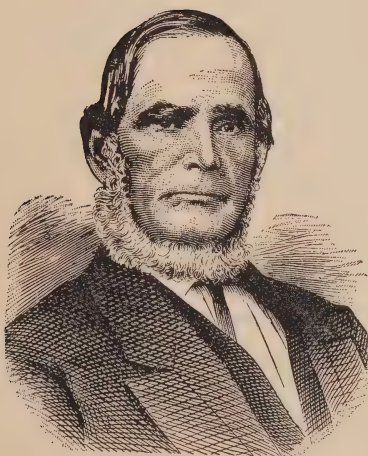
I shall consider first of all the effects on the General Association itself. The meeting in 1861 adjourned to meet in Rehoboth Church in Saline County. This meeting place is now in the city of Slater. On the second day of the association it was Missouri's great orator, Dr. William Thompson, who preached. While he was in the middle of his great sermon a band of soldiers surrounded the house, forced the congregation to leave the building, arrested and interrogated each man, and then searched him for treasonable papers. Some of the citizens were carried by the Federal militia to their headquarters at Marshall about twelve miles away. Of course, such an action put an end to the meeting; however, the association had appointed three of its leaders, able and godly men—A. P. Williams, W. C. Ligon, and Thomas Frisette—to draw up a circular letter to churches on the trying times through which they were going during the war.

Such is the character of this letter, such the skill with which it is written and the high sentiments which it expresses that there is little doubt that it was written by the chairman of the committee, A. P. Williams. It is a docu-

Moderators of General Association, 1860-1870



ALVIN P. WILLIAMS
1863, 1865-1867



NOAH FLOOD
1869-1870

ment of such high order that one brief quotation from it is inserted here, although it all deserves publication.

"We are living in a period which a few years since we never expected to see. It is a day of temptation and an hour of darkness; a day, therefore, of peculiar danger of a moral as well as of a physical nature. One having no information or experience on the subject would suppose that such a time would be favorable to personal piety, causing Christians to draw more closely under the Lord and to prize more highly the consolation and hopes of religion; but it is not so. During such times the love of many waxes cold. (Matthew 24:12) The temptations to which we are peculiarly liable during such a time are: first, insubordination to the powers that be; second, resentment, malice, and revenge when we suffer personal wrongs; third, alienation of affection toward our brethren who may differ from us, particularly upon national affairs; fourth, general negligence touching our religion and church and denominational obligations."

With masterly skill the writer elaborates on each of these points and encourages Christians to remain true even in the trying times which surround them.

It was not possible at this meeting of the association to transact the usual general business. This committee on the circular letter reported and some other minor matters were acted upon. The money for state missions that year was only one hundred twenty-four dollars and fifty-five cents and no report of missionary work was made.

The moderator at this meeting was Judge R. E. McDaniel, who completed at this time five years of service as moderator. He was one of the able and eminent Baptists of the state. His grandson, Lex McDaniel, is and has been for many years the able and efficient treasurer of the Executive Board of the Missouri Baptist General Association. The recording secretary was Elder W. R. Rothwell. He was a young man at the time and before him was a long career of usefulness to the Baptists of Missouri. He filled many positions of honor and trust in denominational work, and his long connection with William Jewell College was of the greatest value to that institution.

In 1863 a brief meeting was held at Roanoke in Howard County. The attendance was small. A. P. Williams preached the introductory sermon and was elected moder-

ator. William R. Rothwell was continued as recording secretary. Only three committees were appointed this year; on Order of Business, on Religious Exercises, on Finance and Nominations.

A report was heard on Ministerial Education, read by W. R. Rothwell; and the Finance Committee, through Samuel C. Major, chairman of the Executive Board, reported collections for state missions of two hundred sixty-three dollars and thirty cents. As chairman of the Executive Board, Brother Major said, "Your Executive Committee reports that for the last two years for the want of funds they appointed only one missionary, and he for only four months."

Elder J. T. Williams read a report on Sabbath School work but gave no statistics, and William Thompson, president of William Jewell College, made a report on Schools and Colleges. Dr. W. Pope Yeaman, in speaking of this report on schools and colleges, says, "The trying war times interfere less with the prosperity of colleges than with churches and associational missionary work. This is especially true of colleges for female education. Perhaps an explanation of this fact is that parents felt their daughters were safer at the homes of boarding schools than at their own homes."¹

No meeting of the General Association was held in 1864. The situation was such as to make any meeting difficult or impossible.

A meeting was called to be held at Palmyra in 1865. Not much of the regular business could be transacted, but a committee of five was appointed to report "on the relation of the churches to the civil authorities."

The "Test Oath"

So great was the bitterness in Missouri that the Constitutional Convention which met in St. Louis in January, 1865, and formed a new constitution for the state, wrote into this constitution the "Test Oath." This provided in brief that before any citizen could vote or hold office, or any teacher teach school, or any preacher preach or administer the ordinances of the church or perform the marriage ceremony or hold funeral services, each such person must take an oath that he had not been engaged in rebellion against the Unit-

¹ History of the Missouri Baptist General Association, p. 124.

ed States or had ever manifested sympathy with those engaged in exciting or carrying on rebellion.

It was further provided that any of the persons enumerated who tried to perform any of these acts—voting, holding office, teaching, preaching, or the like—without first taking the oath, should be guilty of a penal offense and subject to fine and imprisonment.

Many of the people in Missouri, perhaps half of them, had been southern in sentiment and had aided, or, at any rate, sympathized with southern soldiers. It was therefore impossible for them to take the oath, and all such people were disfranchised. Many ministers, Baptists and others, had either served in the Confederate armies or had sympathized with the South. They, too, could not take this oath, and to preach or to perform any other acts as a minister was to incur the penalties of fine and imprisonment. The result was that many earnest and faithful ministers of the gospel had to choose between remaining silent, thus disobeying God, or defying the constituted authorities of the state.

It is clear that this dilemma was not confined to those who had borne arms for the South. The Test Oath went further and probed the mental and emotional attitudes of men. As one minister on trial for the violation of this provision said, the very office of the ministry demanded that he sympathize with all men, and surely a minister who had out of compassion given a drink of water to a wounded Confederate soldier in the name of Jesus Christ could not honestly take the oath that he had never sympathized or aided those engaged in rebellion.

It was to counsel these perplexed ministers of the gospel that the General Association at Palmyra appointed a committee composed of William Carson, John Hill Luther, Nathan Ayres, J. S. Green, R. M. Rhoades, Samuel C. Major, O. P. Moss, E. I. Owens, and X. X. Buckner.

After the appointment of this committee the meeting at Palmyra adjourned to meet again at Boonville in August of that same year, 1865.

When the General Association met in Boonville August 19, 1865, one of the important matters before it was to receive a report from the committee on the Relation of the Churches to the Civil Authorities.

Owing to the fact that Baptists in America have always

stood for liberty, freedom of speech, freedom of religion, and that their services from the time of Roger Williams on down have been of great value to the republic has been recognized by many leading men and historians, and since Baptist ministers have always shown themselves ready to dare suffering and imprisonment in order to preach the gospel, and further, since the report of this committee is in line with historical Baptist practices, and evidences such fine Christian spirit as well as determination to preach the gospel this report is reproduced here in full.

“That the Baptists hold no equivocal position on the relations sustained by the churches to the state. While they have taught for ages that Christians owe allegiance to the civil government, in all things belonging to the temporal power, they have likewise held that the state has no right to interfere with the freedom of conscience, the relations of the ministry to their congregations, and the absolute liberty of the churches in all matters of faith, worship and discipline. For these principles they have suffered in every country. The religious history of Great Britain, the annals of New England, the criminal records of the South, and the present trials of Baptists in Europe all bear witness to the steadfastness of our brethren in maintaining the liberty of the conscience, absolute religious freedom for themselves and for all men.

“And the progress of these principles in other religious bodies, and in the popular mind, shows that they are not only of divine origin, but that statesmen have discovered their wisdom in ingrafting them upon the laws ordained for the government and order of society.

“We cannot, therefore, but express sorrow that the new constitution of the state of Missouri requires of our ministry a certain oath before they can lawfully discharge the duties of their sacred office; for,

“1. This ordinance they regard as a violation of the spirit of the Federal Constitution.

“2. It is inconsistent with the declaration of rights of the new constitution.

“3. It presupposes the right of the magistrate to come between the minister and the Great Bishop and Shepherd of Souls, from whom alone the commission to preach is derived.

"4. It is plainly averse to the teachings of the New Testament, which directs us to render unto Caesar the things that are Caesar's, and unto God the things that are God's.

"We do then most solemnly protest against the enforcement of this oath, and hope that all the ministers of our denomination will remain true to our glorious history, faithful to the express will of our fathers in the associations of olden time, and steadfast in our devotion to our Divine Master, who has provided us with laws, not only for the government of our churches, but for our guidance in every private trial, in every public emergency.

"But let it be distinctly understood that while we submit this paper as the expression of the Baptist denomination, we do at the same time recognize the authority of the state in all temporal matters, and do exhort our brethren to hold them in honor who rule over us, and as much as lieth in them to live peaceably with all men. Therefore,

"Resolved, 1. That it is our belief that civil government is of divine appointment, for the good order of society; that magistrates are to be prayed for, and conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and Prince of the Kings of the earth.

"2. That we, therefore, hold ourselves bound (this limitation understood) to be good and law-abiding citizens.

"3. That the requiring of this or any other oath of us, as a condition upon which we are to exercise our ministerial functions, is opposed to the will of our Lord Jesus Christ.

"4. That it is our solemn duty to decline it, choosing as the servants of God did in the primitive churches, to obey God rather than man.

"5. That we do this in no rebellious or captious spirit, but in order to maintain a pure conscience in the sight of God, by whom we are finally to be judged.

"6. That we earnestly request a modification of the constitution of the state in this particular, as we love our state and wish to remain in it and have a perfect harmony between its requirements and our ministerial duty."

It will be observed that one section in this report which was adopted by the General Association, is that it was the duty of Baptists to decline to obey this Test Oath but rather

to obey God. Accordingly, a great many Baptist ministers in Missouri, as well as ministers of other denominations, declined either to take the oath or to cease their ministrations as servants of God. With their eyes opened and with full knowledge of the consequences many noble ministers continued to preach the gospel. Some of them were arrested, imprisoned, fined for continuing to preach. Among the Baptist ministers proceeded against by this constitution were Dr. J. H. Luther and Rev. J. S. Green, members of this committee; Dr. A. P. Williams, the distinguished moderator of the association; Dr. W. J. Patrick, and Elders B. F. Kenney, William H. Vardeman, William Price, Isaac Odell, James Duvall. All these men were responsible and highly considered ministers and some of them were among the most distinguished leaders that Missouri Baptists ever had.

Dr. Luther was bound over in the sum of one thousand dollars for his appearance at the Circuit Court on this charge of preaching the gospel; however, some of the Justices of the Peace dismissed cases against preachers without holding them for trial. It is said that Justice Quisenberry dismissed the cases against Elders Odell and Duvall, saying, that "Preaching the gospel, instead of being a criminal offense, is in the highest degree commendable."

The lack of sympathy on the part of many of the Justices of the Peace for this law is displayed in the following remarks quoted from Yeaman's History of the Missouri Baptist General Association:

"Before a certain Justice of the Peace, several preachers of different denominations were arraigned under a warrant charging them with having 'preached the gospel without having taken the "Oath of Loyalty," against the peace and dignity of the commonwealth.'

"The first accused called was asked by the Justice:

" 'Do you preach the gospel?'

" 'Yes, sir,' was the answer.

" 'Have you preached since the adoption of the present constitution?'

" 'Yes, sir.'

" 'Have you taken and subscribed to oath required by the constitution?'

" 'No, sir, I have not.'

“‘Do you preach infant baptism?’

“‘Yes, sir, I do.’

“‘Well, sir, you are not guilty under the language of this warrant. The case against you is dismissed. (Next) Mr. P—— have you been preaching since the adoption of the present constitution of Missouri; if so, have you taken the required oath?’

“‘I have been preaching, your honor, but have not taken the oath to which you refer.’

“‘Have you been preaching baptism for the remission of sins?’

“‘I have, your honor, in accordance with the ancient faith.’

“‘Your case is dismissed, sir. You are charged with preaching the gospel. (Next) Have you, sir, been preaching the gospel without taking the oath mentioned and required of ministers of any sect, persuasion or denomination, by the existing laws of this state?’

“‘I have been preaching Jesus Christ as the Savior of sinners.’

“‘Have you been preaching salvation by grace through faith in Jesus Christ unto justification?’

“‘I have, sir.’

“‘What have you been preaching as to the doctrine of baptism.’

“‘I have preached the immersion of the regenerate believer in water, into the name of the Trinity.’

“‘Well, sir, I apprehend you are guilty as charged in the warrant by which you are brought into this court. Let me ask you again: Have you, without taking the oath, as afore-said, been preaching as indicated in the questions solemnly propounded to you by this court?’

“‘I have, may it please the court, tried to preach as already stated.’

“‘Tried! You are not charged with trying to preach, sir! Stand aside, the case is dismissed.’”

The distinguished W. Pope Yeaman, for many years an outstanding leader among the Baptists of Missouri, was not a citizen of Missouri at the time; but, in 1865, as a lawyer,

wrote a criticism of the Missouri constitution of 1865 in which he took the position that the Test Oath should not be obeyed for two reasons. First, it was in conflict with the constitution of the United States, and, second, it was in conflict with the laws of Christ's Kingdom.

It remains to be said that before any trial took place in a court of record, other than the test cases, the Supreme Court of the United States declared the Missouri Test Oath unconstitutional and all the pending cases, including that against Dr. Luther, were at once dismissed.

The reports made to the General Association at Boonville in 1865 show that little work had been accomplished. Elder Y. R. Pitts had labored thirty days as a missionary, and Elder T. S. Allen had preached one hundred and five sermons and baptized fourteen converts during the year.

The report of the treasurer shows that from 1861 to 1865 the total receipts amounted to one thousand one hundred and sixty-three dollars.

The report of the Executive Board to the association that year presented by S. C. Major, president of the board, closes with these words:

"And now, dear brethren, as the grim visage of the war has disappeared, let us pray that the Great Head of the church will greatly increase the missionary spirit of His people, that the treasury of your board may be replenished, so that the faithful heralds of the cross may again be sent forth to point sinners to the Lamb of God. That the Great Head of the church may meet with you, and bless your deliberations to the promotion of His cause and Kingdom, is the sincere prayer of your board."

CHAPTER II

The Danger of Division. The Baptist State Convention. Its Union With the General Association. Meetings of the Latter Body to 1869. Memoir of A. P. Williams

The Danger of Division

THE close of the war in Missouri brought many serious problems. One of them had to do with the future relationships between the North and the South in the state. The unhappy division which led to the war appeared in families, churches, and associations in Missouri. The major problem which confronted Missouri Baptists after the war and growing out of the war was not how to rebuild burned church buildings or to repair other physical damages resulting from the war, but it was the question whether Baptists who had favored the North and Baptists who had favored the South might find a means by which they could again fellowship one another and work together as Christian men and women. If such a common ground of toleration and cooperation could not be found the outlook in Missouri was dark indeed. There was hardly a settlement in the state or a community, there were few churches and fewer associations which were not divided over the questions relating to the war, and if this unhappy division of sentiment was to prevent cooperation, to prevent sympathy between the two elements, it seems that the work in Missouri must have gone very slowly indeed.

Many churches were small and poor and if they were to be divided, if two rival and hostile organizations were to occupy the field previously occupied by one, each of the organizations would be even smaller and poorer than the one formerly existing and there would be the added handicap of bitterness between the two organizations. Such division of opinion over matters entirely foreign to religious questions and such bitterness entirely foreign to the spirit of Christianity would have proved a most serious handicap to Baptist work in Missouri.

The history of Methodism in Missouri after the war abundantly illustrates the danger which confronted Missouri Baptists. Methodist churches divided, and many communities which had struggled to support one Methodist organization now struggled to support two mutually antagonistic organizations, one called the Methodist Episcopal Church and the other called the Methodist Episcopal Church, South. It is true that Methodism in Missouri survived even this condition, but much bitterness, many unnecessary burdens were carried because of it, and it is to be noted that the Methodist system was better suited to carry on in spite of such handicaps than that of the Baptists.

The essential independence of every Baptist church renders it necessary that Baptists shall cooperate in sympathy and understanding if they are to prosper. Failure of such sympathy and cooperation is fatal to the growth of Baptist churches on a large scale. That such danger confronted Missouri Baptists is clearly evident. In 1864 a convention representing Baptist churches which composed Cedar Association ordered all the churches in the association to exclude from their membership "all disloyal persons" and threatened with exclusion from the association any church which retained in its membership disloyal people. Perhaps this was the most flagrant example to be found in any Missouri association, but in a number of the difficulties which arose several associations were divided and apparently Missouri Baptists were on the way to such a division of opinion as would prevent fellowship and cooperation for many years if not forever.

The Baptist State Convention

The organization of a new general body called the Missouri Baptist Convention was but another outgrowth of the feeling on the part of Northern sympathizers that those who favored the South were traitors and not to be in fellowship with the loyal churches and Christians of the North. It was to be composed solely of loyal Baptist churches and preachers who had taken the Test Oath. The word "loyal" referred to the attitude of churches toward the government during the war.

The first meeting to consider this organization was held at the Second Baptist Church in St. Louis which passed a resolution asking the loyal Baptist churches throughout the

state of Missouri to send their delegates to Hannibal, September 29, 1865, to form a Baptist State Convention.

At the meeting in Hannibal, Galusha Anderson was chosen president of the new convention, W. S. Ingman and D. J. Hancock, vice-presidents; C. A. Bateman, recording secretary; E. W. Pattison, corresponding secretary, and Nathan Cole, treasurer.

The constitution which was adopted omitted the word "loyal" and substituted the phrase, "Baptist churches and associations contributing to its funds and cooperating in its objects." It is clear, however, that the convention meant to include only those considered loyal, for a report adopted by the convention says, "Before the war there were in this state four hundred and fifty Baptist ministers and seven hundred and fifty Baptist churches having forty-five thousand members. Perhaps there are now fifty qualified ministers and one hundred churches holding regular services." It would seem from this that the new convention was meant to be composed only of those churches which had favored the North and those ministers who had taken the Test Oath.

The constitution was not an unusual document, and it made the convention auxiliary to the American Baptist Home Mission Society.

The Missouri Baptist State Convention held a meeting in 1866 at the Walnut Street Baptist Church in Kansas City. The reports show that the convention had employed twenty-four missionaries and missionary pastors in the preceding year, had raised sixteen thousand two hundred and ninety-seven dollars and nineteen cents and had spent for missions fourteen thousand dollars, of which some thirteen thousand seven hundred and fifty-one dollars and eighty cents had been spent for church extension in the city of St. Louis.

The last meeting of the convention was held in Jefferson City in September, 1867. Thirty missionaries had been employed and eleven thousand dollars raised for missionary work.

Its Union with the General Association

The principal matter considered at this convention was the possibility of ending the division among Baptists in Missouri and uniting on some basis with the General Associa-

tion. A committee of the convention reported on an informal conference with members of the General Association. This committee, in making its report favorable to a union with the General Association, set up certain conditions which it proposed as necessary to harmony and union. One of these conditions was that the General Association should become auxiliary to the American Baptist Home Mission Society; another, that the board of the association should have its permanent location in the city of St. Louis; and the third was that all Baptists, without reference to race or color, be allowed to participate in the meetings and councils.

The convention appointed a committee to meet with the General Association or a committee from it and consider the question of union on the basis of the three terms set out.

One member of this committee was Dr. A. H. Burlingham, pastor of the Second Baptist Church, who believed that there should be only one body of Baptists in the state and believed, too, that the conditions set out by the convention would be a bar to the union of the two bodies. He said, "Let us make no demands; let us require no conditions. Rather, let us go to the General Association and knock and they will receive us."

It is evident that this was a statesmanlike and Christlike utterance. To have insisted on the conditions set out in the report of the committee to the convention would have widened the breach and kept alive the unhappy feeling among the Baptists of the state. It was fortunate that Dr. Burlingham was present to give such advice and that it was received. The committee, of which he was a member, came to the General Association and asked admission without any conditions and they were received with open arms, and the bitterness and hostility coming over from the war were largely allayed among Missouri Baptists by this fine stand of Dr. Burlingham. For years he was one of the leaders of the Missouri Baptist General Association.

The meeting of the General Association in 1867 was held at Lexington. The moderator was A. P. Williams; the secretaries were John Hill Luther and J. T. Williams. A number of the members of the Baptist State Convention, including A. H. Burlingham, A. A. Kendrick, and J. V. Schofield was an evidence of the turning of the tide. There were some unpleasant things but it was evident that peace and returning prosperity were to be expected. The fact that

the Missouri Baptist Convention did not meet again and that its former members were received into the Missouri Baptist General Association—not only received, but gladly welcomed—was an indication of a new order of things in Missouri. It showed that men on opposite sides of the war could still respect one another and work together, and this action of the Baptists probably exerted great influence in political circles in the state leading to the election of B. Gratz Brown as governor and the end of disfranchisement and the rule of radical parties.

The meeting of 1868 was held at Paris and was pronounced by the secretary, Dr. John T. Williams, as the greatest meeting of the association held up to that time. D. H. Hickman was elected moderator.

The introductory sermon was preached by Dr. William H. Thomas and seems to have been a remarkable and inspiring discourse. The reports showed good work during the year. One hundred and forty-seven churches had contributed to the association and one hundred and one churches sent two hundred and eighty-eight messengers to the meeting. The contributions for the year were two thousand six hundred and sixty dollars and ten cents. Twenty-eight missionaries had been employed who reported six hundred and eighty-eight baptisms. This was the largest year's work in the history of the association since the beginning of the war and aroused great enthusiasm and interest.

The meeting of 1869 was held at Columbia, and Noah Flood was chosen moderator and presided with distinguished ability.

The reports showed an increasing number of contributing churches, one hundred and eighty giving to the funds of the association this year, and four thousand eight hundred and ninety-eight dollars and seventy-one cents was contributed to the work of state missions. The thirty-five missionaries of the association had baptized eight hundred and thirty-two converts, and the total membership of all Baptist churches in Missouri was given as forty-five thousand seven hundred and thirty-six.

There was great interest in the work of missions, and Dr. Adiel Sherwood, as chairman on the committee to give a report of the executive board, said, "The General Association will need twenty thousand dollars for the missionary work next year."

This meeting of the association voted to drop that part of the constitution which made the association auxiliary to the Southern Baptist Convention. This action was evidently taken because of the presence in the association of representatives of the former State Convention. When the State Convention was considering possible union with the General Association one condition set up was that the united body should be auxiliary to the American Baptist Home Mission Society. That condition was withdrawn, of course, but a number of people felt that the General Association should go far enough to withdraw from relationship with any of the major bodies, and accordingly this was done.

The Committee on Obituaries this year had to record the death of two eminent Missouri Baptists. A. P. Williams had been killed by a fall from his horse in the preceding November.

Memoir of A. P. Williams

The student of Missouri Baptist history is struck by the number of able and devoted ministers that have given themselves to the work in this state. If he undertakes to make a list of the most distinguished and able of these men, no matter how small the list may be, it will include the name of Alvin P. Williams. Perhaps not so great an orator in some respects as William Thompson, perhaps not so emotionally powerful in most of his sermons as Jeremiah Varde-man, in some respects he surpasses all other men ever connected with our work and certainly the lives of few men anywhere are so inspiring and encouraging to a young man as the life of Elder Williams.

The history of many preachers in Missouri illustrates the fact that a boy of ability and determination, although deprived of early educational opportunities, may still become a useful and capable man. How many men in the history of our work in Missouri have had this very experience. Called to the ministry with little opportunity for schooling, they have yet by perseverance and hard work trained themselves to a place where they have been able to render great service. Some of the finest preachers that Missouri ever had were men of this type, and their lives and careers illustrate the difference between schooling and education.

As has been said many of this group won distinction as preachers. They had great ability to move men, but of them all Alvin P. Williams was the only one who won for

himself great distinction in certain other fields than preaching. This, concerning his life, is inserted not only as a small tribute to a great man but in the hope that this story of a wonderful life will inspire others. A. P. Williams was born March 15, 1813, in St. Louis and was the son of Elder Lewis Williams, the pioneer preacher whose life story is told elsewhere in this volume. Young A. P. Williams was converted in his sixteenth year and ordained as a preacher in his seventeenth year. He died from injuries received in a fall from a horse, November 9, 1868.

Young Williams came of a poor family. His father, Lewis Williams, a pioneer hunter and Indian hunter up to the time of his conversion was practically illiterate when he felt the call to preach and during the rest of his life labored hard to support his large family. The consequence was that A. P. Williams had little opportunity to attend school. His entire schooling was only a few months. He married early and had the support of a family and during nearly all his life he made a living as a farmer and for years labored with his own hands in the fields that his wife and children might have bread. It was the most unpromising situation apparently for the development not only of a great preacher but of a scholar and leader and writer of unsurpassed ability.

Young Williams, when he was called to the ministry, felt within himself a great need for knowledge and he turned to the acquisition of knowledge during every leisure moment he could, all the tremendous powers of mind and body which were his. He was a man of most unusual strength of constitution. A resolution offered to the General Association after his death and adopted by that body contains the following statement: "Few men are gifted with the native robustness and massive strength which distinguished Dr. Williams." At first he centered his study wholly on the English Bible. It was his custom to give all possible time to the reading and study of the work of God. It was his habit as he rode horseback from place to place, covering as he did in his work as an evangelist and pastor a large part of Missouri, to keep a copy of the Bible open before him and to study and to meditate on it. Such was his power of retention and a great memory that his friends believed and he himself said that if the New Testament were destroyed, he could reproduce it from memory.

He soon found that such mastery of the New Testament as he desired was open only to a student of the Greek lan-

guage and accordingly, we find him a young man without much schooling, without the benefits of traveling, setting himself to a mastery of Greek. It is a tribute to his remarkable powers of mind that he became a Greek scholar and could and did interpret the New Testament written in Greek.

The picture evoked by a study of his life is that of a young broad-shouldered man of massive physique, of energy, enthusiasm and devotion to the work, laboring hard in the fields to earn a living for himself and family, constantly studying and turning over in his mind even as he labored the things that he had learned and hurrying from his work at every proper opportunity to his beloved books and then toward the end of the week mounting his horse to ride sometimes long distances to appointments, with open Bible before him, reading and meditating, thinking about the great views that are set out in the Book of Books. Reaching his appointment, he preached. Such sermons were rarely heard in Missouri or anywhere else. His accurate and extensive knowledge of the Bible, his keen analytical mind, and his prodigious memory enabled him to present gospel truth in a matchless way. He became one of the most desired preachers in the state. He founded a great many churches and served many others as pastor.

At first he worked in the bounds of Franklin Association and surrounding territory. He was pastor of Three Rivers Church in Ste. Genevieve County. He was pastor of Courtois Church in Crawford County.

The minutes of this old church show that Dr. Williams was elected pastor in 1836, and that on a Saturday following when the church was to hold its stated business meeting Dr. Williams preached to a great congregation attracted by his fame. So many requests for prayer were made, so many offered themselves for baptism and membership, that the clerk wrote in the minutes that it was impossible to carry on the work of the church and the meeting continued all night. Beginning again at nine o'clock Sunday morning, the people prayed and sang, and Williams preached all day Sunday and most of Sunday night. Scores were added to this little church in the country. In 1837 he held a meeting in Cooper County which resulted in the baptism of more than four hundred converts. He organized the church in Liberty called the Second Baptist Church of Liberty, and scores of other churches owe their existence to his work.

Many associations were visited by him, and his presence was eagerly sought.

He lived for a number of years in Clay County and later in Saline County. He founded the church at Boonville, at Liberty, and at many other places. Great revivals were not uncommon where he preached.

The careful analytical study of the New Testament, in both English and Greek, led Dr. Williams, for such he became, to adopt the expository style of preaching. The text which he selected was subjected by him to the most careful scrutiny, and he expounded it emphatically in a logical, concise, and forceful manner to his congregation. Apparently he was not a man easily moved himself, his emotions being under control, and so his preaching was not always of the same emotional power as that of Suggett, Wilhoite, or Vardeman, and others. But those who heard him say that on occasions as he expounded the great doctrines of the Christian religion, especially Salvation by Grace, the Atonement, the Preservation of the Saints, his own mind would be fired by these great truths and he unloosed on an awed and startled congregation such tremendous emotional power as was overwhelming, and on such occasions he was the peer of any preacher anywhere.

It is quite natural that he turned to writing. His logical faculty was highly developed, and in his efforts to expound the truth concisely and succinctly he wrote. He had a natural love of controversy and in the minutes of the Ministerial Society, organized by the General Association, A. P. Williams' name appears constantly selected to expound some difficult and mooted question of Scriptural interpretation. He wrote for the various periodicals that appeared, and he wrote a number of volumes. He was frequently referred to because of his marked ability as an expounder, as the Andrew Fuller of America.

It has been said that he loved controversy not for its own sake but because he had a passion for the truth. At one time he became involved in a long discussion with William Crowell, a pastor in St. Louis and editor of the *Western Watchman*, and it was his exposure of the unsoundness of views of Dr. Crowell that led to his leaving the city of St. Louis. Perhaps his most famous book is called *Campbellism Exposed*, in reply to an attack made on J. B. Jeter by Moses Lard, disciple and follower of Alexander Campbell. This

book was published in 1866. In an introduction to the volume written by Dr. Jeter, he says: "Mr. Williams goes straight to his object. His reasoning is clear, strong, and resistless. It is amusing to see with what ease he lifts the vail of sophistries from Lard. He takes a comprehensive grasp of his subject, dissects it with a master hand, and causes the light of truth to shine through every part of it. He is at home with the Scriptures and has evidently drawn his theological views from a careful, independent study of them."

An examination of the volume itself amply justifies Dr. Jeter's statements. I have read it with great care and pleasure, and I know of no book in which the Scriptures are handled so admirably as in this book. The concise and convincing style is almost unmatched. We are left to judge of the ability of the preacher from the reports of his hearers, but any one could form an idea of the ability and aptitude of the man who writes a book. He finds that Dr. Williams is one of the very few writers on the New Testament whose interpretation of a Scriptural text, whose unfolding of its hidden meaning are full of the most pleasant surprises.

In the work of the General Association, Dr. Williams took a prominent part. For some years he was an agent of the association, a part time missionary. As his views developed and came to be recognized, he was used many times on important committees. He worked with all his strength for the establishment of a periodical. Four times he was called upon by the General Association to preach the introductory sermon, an honor conferred on no other preacher in the one hundred years of the existence of the association.

Four times, too, he was made moderator of the association and it was his fortune to serve in the troublesome Civil War time.

During this period he conducted the affairs of the General Association with a great prudence and his sturdy character and determination were of great value during this troublesome period. He appointed the committee that made the report on Relations to the Civil Authorities, and he, himself, seems to have written the very remarkable address to the churches during the war, setting out the proper attitude of Christian men and women during the troublesome times of that period. He left the moderator's chair after four terms of service with the good will and high regard of

the General Association. On his retirement the General Association adopted a resolution commending his work as presiding officer and expressing their loss in giving him up from the position.

In 1869, the association adopted the report of the committee on Obituaries which said of him, "Surely a great man has fallen. Of Brother A. P. Williams scarcely too much can be said. His labors were largely blessed. More than 3,000 converts were baptized by him. As an exponent of God's Word, he had no equal and certainly no superior in our state."

In the same year, the organization of ministers in the state adopted a resolution regarding him saying, "In his death a great luminary which had scarcely reached its meridian passed under dark eclipse. A Prince of Israel had fallen, one who held an active position as a leader in the Baptist denomination. As a preacher and exponent of the Word, we do not hesitate to assign our deceased brother in the front rank of the men of his time. He was fitly compared in his masculine common sense, in logic force, and exhaustive comprehension to our great English theologian, Andrew Fuller."

The same meeting paid tribute to the memory of one of the great laymen of Missouri. D. H. Hickman had served most efficiently as moderator of the General Association during the previous year. He was one of the outstanding men of the state in religious leadership.

To resume our study of the work of the General Association as shown in the summaries of reports, it is to be noted that the meeting of 1865 had representatives of thirty-five churches; the one in 1866, of sixty-nine churches; the one in 1867, eighty-eight churches; while at the great meeting of 1868 at Paris, one hundred and forty-seven churches were represented. This was clear evidence of the returning vigor among the Baptists of the state.

No association as such sent representatives to the meeting of 1865, '66, or '67, but three sent representatives to the meeting of '68.

The funds of the association increased. In 1862 the treasurer reported only one hundred and twenty-four dollars; in 1863, two hundred and sixty-three dollars; in 1865, eleven hundred dollars; in 1866, he had handled eleven hundred and twenty-six dollars, while in 1867 the total had

risen to three thousand seven hundred and fifty-seven dollars. In 1868 the treasurer reported a total sum of seven thousand two hundred eighty-three dollars, by far the largest amount ever handled up to that time by the treasurer of the General Association.

The list of ministers published in 1865 contains two hundred and seventy-four names; that of 1866, two hundred and ninety-seven names, while in 1867 there were three hundred thirty-three ministers listed.

For the remaining two years of the decade which we are considering, the figures are as follows: One hundred and seventy churches were represented in 1869 and one hundred and eighty-six in 1870. The funds of the association amounted to six thousand four hundred and sixteen dollars in 1869 and to eight thousand five hundred and eighty-one in 1870. Thirty-four missionaries were employed in 1869 who baptized eight hundred and thirty-two persons while the thirty-two missionaries of 1870 baptized seven hundred and ninety.

The minutes for the year 1869 include certain items not previously given. One of these is the number of churches in the state. In 1869 eight hundred and sixty-five churches are reported. In 1870 the number is one thousand and three. The total baptisms reported to the General Association in 1869 was seven thousand seven hundred and forty, and in 1870 five thousand nine hundred and twenty-five.

The total membership of all Baptist churches was reported in 1869 as forty-five thousand seven hundred and thirty-six while by 1870 the number had grown to fifty-seven thousand and eighty-seven.

The number of ministers listed in 1868 was four hundred and fifty-six and in 1870 was six hundred and fourteen.

A comparison of these figures with those before the war shows the rapid growth of our work which followed the terrible and discouraging war-time experiences. Beginning with the year 1866 the reports clearly indicate such prosperity and activity on the part of Missouri Baptists as they had never before known.

These figures show also that in 1869 there were forty-six district associations and in 1870 there were fifty. It is clear that any denomination having, as did the Baptists, in 1870, one thousand churches, fifty-seven thousand mem-

bers that contributed in a single year for missionary work more than eight thousand dollars, that baptized nearly six thousand converts in a single year, and that possessed a reunited general organization covering the entire state and was supported by those who sympathized with the North and those who had sympathized with the South, was no longer a small denomination to be overlooked by the people of Missouri.

Although greater achievements were yet to be made, Missouri Baptists, in 1870, had come a long way since the organization of the General Association. William Jewell College, while closed during the war, was opened now and was an institution destined to do a great work for Missouri Baptists, and that other great want which early Baptists had felt so greatly—a publication—had been supplied. J. H. Luther was conducting the Central Baptist in St. Louis, a paper entering on a long and useful career, and the three institutions—the General Association itself, William Jewell College, and the Central Baptist—were enabling the Baptists of Missouri to do a greater and more effective work every year.

No one can read the story of this decade of our history without feeling that God overrules things for his own purposes. Certainly it must have tried the faith of many Baptists in Missouri in 1862 and 1863 when the General Association discontinued its work, when practically all the associations were compelled to cease meetings, when many churches were scattered and divided, when church houses were taken over by military authorities and many of them damaged or destroyed, when William Jewell College, just beginning to exert an influence in Missouri, was closed and its buildings seized by soldiers; to have looked forward to the day, not long after the close of the war, when Missouri Baptists would be greater and more prosperous than ever; when in total number of churches and baptisms the records would far surpass any year before the war.

CHAPTER III

Antioch, Cane Creek, Missouri Valley, New Prospect, Dade County, North Central, Union (Howell County), Northeast Missouri, Sedalia and Butler Associations

IT IS a tribute to the perseverance in good work of many Baptists that even during the trying times of the war period when all sorts of institutions were ended or suspended, when life and property were both insecure, when troops occupied most of the state, that religious work did not entirely cease. Some churches and associations were compelled to suspend for the period of the war, but others managed to continue even under the trying conditions which faced them. Examples have been given of both churches and associations which continued during the entire period to have their regular services. It is rather a surprising thing to note that during this disturbed time Baptists organized nineteen associations. It is true that some of them—older bodies—reorganized under new names, and some were the result of the bitterness of the period which divided existing associations over questions growing out of the war, but some of them were entirely new institutions, the product of the earnest enthusiasm for the Lord's work which survived the trials of the time and carried on in the face of all difficulties.

Among the nineteen associations constituted during this time the following are noted:

Antioch Association

Antioch Association was formerly Cedar Association. As has been told, it was organized in 1848. The name was changed at the meeting, in 1866, which was the first held after 1861. Seven churches reorganized the association. They were: Mt. Gilead, Red Hill, Olive Branch, Union, Waubleau, Antioch, and Mt. Pleasant. The name adopted was Antioch Association of United Baptists. J. M. Smith was moderator and G. Ward, clerk, and the reports show that

there were 283 members in all the churches. Seven new churches were received at the meeting in 1867.

At the meeting of 1868, it was agreed that the political troubles which had harassed the association should be disregarded and a better spirit seems to have prevailed from this time.

In 1872, there were 24 churches and 1,077 members, but the membership began to decline. There was great destitution in the territory of the association and some of the churches and pastors seemed to have adopted upbaptistic views. In 1874, there were only 936 members and in 1881, the reports show there were 17 churches but only 11 represented in the association, and these 11 reported only 483 members. At this meeting, Elder J. T. Metcalf was moderator and J. K. P. Williams, clerk.

Cane Creek Association

Cane Creek Association was formed of churches from Black River Association dismissed in 1857 to form a new association. There were five of the churches dismissed. Apparently, no meetings were held in 1857 or 1858 and again during the war. At the meeting of 1867, Elder Timothy Reaves, who had been employed as a missionary, reported 83 baptisms and 5 new churches during the year. The salary of the missionary was very small and he reported having collected only \$53.80 on the field. In this same year the list of churches included: Cane Creek, Little Flock, Union, Mt. Zion, Providence, Hopewell, Mt. Pleasant, Logan's Creek, Good Hope, Harmony, Mt. Pleasant, State Line, Poplar Bluff, and New Hope. Most of these churches were in Butler and Ripley Counties but some of them were in Arkansas.

The association was strongly missionary at the time as was made clear by the employment of a missionary in the association, and it adopted resolutions approving the Missouri Baptist Journal and Sunday Schools, and spoke its mind on the question of alien immersion, being opposed to this practice.

In 1874, the association voted that it is the duty of each pastor to take a public collection once each quarter and preach two or three missionary sermons during the year. It was also resolved that every church ought to have a Baptist Sunday School. Eighteen of the twenty-four

churches on the list reported 57 baptisms and a total membership of 632. There was a feeling at that time in the association that they needed more trained ministers.

In 1875, there were 22 churches in the association.

The reports for 1933 show that W. S. Smelser was moderator and J. C. Harman was clerk. Among the pastors at this time were: Elza A. Boyer, C. C. Allen, Edward Hixon, Gus McCleary, D. W. Jones, F. C. Neeley, O. H. Cruce, F. N. Whitwell, H. H. Smelser, W. E. Fuson, and William S. Smelser. The reports show there were 15 churches in the association with a total membership of 2,458 and that they had had 157 baptisms during the year.

Missouri Valley Association

This body was organized in October, 1860, by ten churches dismissed from the North Grand River Association. The meeting was held at Carrollton, in Carroll County. Elder W. C. Ligon was chosen as moderator, and the ten churches entering the association had an aggregate membership of 454. This association was reorganized in 1865. Only five churches with a membership of 263 reported at this meeting. In 1867 the meeting was at Carrollton and the reports show there had been 144 baptisms during the year. In this year was organized the Missouri Valley Sunday School Association, one year before the General Association formed a Sunday School body. In 1870 L. B. Ely was moderator and Thomas A. Welch, clerk. There were reports from 24 churches having a membership of 1,357 and 172 converts had been baptized that year. The total membership of the churches in 1879 was 1,893. Most of the churches by this time were in Carroll County, others having been dismissed to join other associations. Among the leaders of the association during these years were Elder Kemp Scott, L. B. Ely, Elder A. F. Martin, G. W. Hatcher, G. A. Crouch, J. D. Murphy, and D. C. Bolton.

The meeting in 1933 had reports from 23 churches with a total membership of 2,762. There were 177 baptisms during the year. This year the moderator was James L. Edwards and the clerk, R. R. Watts. The pastors were R. R. Watts, L. B. Hargrove, H. A. Rolf, C. A. McIntire, G. Cummings, E. C. Vanderpool, Jas. F. Heaton, J. O. Reynolds, A. F. Meredith, Ralph E. Powell, A. E. Vogt, Edgar Wells, and Walter Bishop.

New Prospect Association

This body was organized at New Prospect Church in Greene County during the war in October, 1864. There were only three churches in the association, Union, New Prospect of Greene County, and Mt. Comfort of Lawrence County. Elder A. May was chosen moderator and T. B. Youngblood clerk. There were only three ministers at this time. They were A. May, J. D. Sheldon, and George Long. The third session of the association was held at Union Church and Elder George Long was chosen moderator and continued in this place until 1878.

First the association was called the New Prospect Association of Union Baptists. This indicates that in all probability the association grew out of the troubles and dissensions of the war period. At any rate, the word Union was dropped from the title in 1870.

The association apparently was friendly to missions but made slow progress during its early years. The Missionary Board was discontinued in 1868 but was reinstated the next year, and the association became auxiliary to the General Association. Elder George Long served as evangelist from time to time and did good work.

In 1877 the Sac River Association, formed after the dissolution of Springfield Association, united with New Prospect Association, the belief of the union being that the consolidation should retain the constitution of Sac River but take the name of New Prospect.

The minutes of 1879 show that twelve churches constituted the body and that they had five hundred and thirty-two members with thirty-seven baptisms in the preceding year. At this time, also, the question was decided as to whether the association should be dissolved. This desire to dissolve was based on the greater convenience of county associations and the fact that the churches of New Prospect were so mixed up with the churches of other associations, and this dissolution was decided upon. Some churches went into Greene County Association and others into other nearby organizations.

Dade County Association

This association was organized in October, 1867, with 6 churches and 175 members. The churches were all in Dade County. The association took the name Rock Prairie but

in 1871 voted to change this name to the Dade County Association of United Baptists. At this session, also, the question was asked, shall we correspond with the General Association. There were 9 votes for this proposition and 14 against.

For some time the association was uncertain on the question of missions and a number of compromises were adopted before finally the missionary element seems to have secured the upper hand. In 1879, there were 12 churches having a membership of 704 with 59 baptisms.

In 1933, the reports show that there were 15 churches with a total membership of 1,562 with 59 baptisms during the year. At this meeting Albert Gum was moderator and E. J. Parminster was clerk. Among the pastors, at that time, were: Sam. Eaton, R. W. Estus, Cecil Daniel, J. D. Termin, L. A. Foster, A. L. Collins, Thomas Proctor, and S. B. Sherman.

North Central Association

This association, composed of churches in Sullivan and Putnam Counties, was organized in September, 1865. Some of the churches had formerly been members of Locust Fork Association. One article in the constitution promised cheerful support to the new state constitution of Missouri.

The first annual meeting was held in the same year and the total number of churches at that time was 7, with 224 baptisms. George W. Benton was the moderator and Joshua Gray, clerk. The association evidently was in favor of missions because they took a collection for missions at the time. At the meeting in 1867, two new churches were received and that part of the constitution endorsing the new constitution of Missouri was struck out.

The association met in Sullivan County, in 1869, and the reports show that the churches were largely inactive. Only two of them had any baptisms during the year, a total of 24. This condition aroused the association and great effort was made and a collection was taken for missionary and Sunday School work amounting to \$280. The effect of this increased activity and aroused spirit was seen in the reports next year, 1870. Three new churches were received making the total number of churches 16. Fifty-seven baptisms were reported and a total membership of 471. It was resolved to become auxiliary to the General

Association, and that its missionary work, formerly done through the American Baptist Home Mission Society, should now be done through the General Association.

The minutes of 1876 show a total membership of 761 with 89 baptisms. The pastors at that time were: J. C. Hinton, Peter Setters, C. Woodward, A. Jackson, A. M. Green, J. E. Bondurant, William H. Tuston, and Green Cloyd.

This association met in 1933. The moderator was W. A. Putnam and the clerk, Lois M. Schnelle. There were 14 churches in the association at this time, some of them being the original members of the association, and these churches had a total membership of 984 with 26 baptisms during the year. Among the pastors at that time were B. E. Sinclair, J. L. Jones, H. M. Harmon, A. B. Baker, and F. B. Dodson.

Union Association (Howell County)

This body was formed in 1865 by churches formerly in Richland and Hutton Valley Associations. In 1870 there were 18 churches and 536 members. In 1873 five churches were dismissed to form the State Line Association. In 1878 Union Association had 21 churches and 687 members. There had been 106 baptisms during the year. In 1886 the association reported 28 churches, 32 baptisms and a total membership of 1,141. In 1894 there were 22 churches, 81 baptisms, and the total membership was 1,266. This association later changed its name to Howell County Association. In 1933 its reports show it had 19 churches, 1,659 members and had baptized 74 converts. At this session M. A. Widener was moderator and Freeland Gilliam was clerk. The pastors were: Stanley Cooper, G. M. Gully, Lester Bradford, R. A. Whiteker, C. R. Knight, T. R. Stroup, W. J. Wood, C. F. Wimberley, and E. F. Hood.

Northeast Missouri Association

This body was the result of a preliminary meeting held in September, 1866, by representatives of the following churches: Luray, Bethlehem, Winchester, Zion, Fair Mount, Highland, and Sugar Creek. Rev. Monroe Ingold was chosen moderator and J. F. Rairden, clerk.

It was found that all these churches had been dismissed from Wyaconda Association and it was decided to meet for the organization of such a new body on October 12, 1866,

and at that time a new association was formed composed of the 7 churches mentioned and Newark Church, and a constitution adopted. There were 438 members in these 8 churches and most of the churches were in Clarke County.

It was resolved that the association should be auxiliary to the Missouri Baptist State Convention and of the American Baptist Home Mission Society. This adherence to the Missouri Baptist State Convention probably prevented the association having any correspondence with the old association in that territory, Wyaconda.

Northeast Association grew slowly, and in 1871, there were 10 churches with a total membership of 532. The ministers were: Wiley Bunch, O. N. Collins, C. R. Stephens, J. Backer, and J. C. Hawey.

Feeling that the association was really unnecessary and the bitterness of the war having passed away to an extent, the Northeast Missouri Association was dissolved in 1872 and most of the churches went back to the membership of the Wyaconda Association.

Sedalia Association

The churches in Pettis County have been organized into a number of associations. Apparently the first of these was called Sedalia Association, organized in January, 1866, with eight churches and a total membership of four hundred, and the association was auxiliary to the Missouri Baptist State Convention. The association held regular meetings, and in 1872 it was resolved to change the name of the association to Central Association in the hope that certain prejudices that existed against the association might be allayed, and in 1879 a new association called Pettis County Association was organized, leaving only nine churches in Central Association. This body carried on until 1881 when Harmony Association, composed of most of the churches in Pettis County, was formed. The story of Harmony Association, which still continues to function, is told in another place, and its existence has finally brought peace to the churches which were not harmonious either in the Sedalia or the Central or the Pettis County Association which preceded Harmony.

Butler Association

Butler Association is an outgrowth of the western Missouri Association which was organized in 1867 of churches

in Cass and Bates Counties. Five churches were represented at the first annual meeting in October, 1867. They had a total membership of 180. Elder I. Wilcox was moderator and W. J. Hiser was clerk. It was resolved to affiliate with the Missouri Baptist State Convention. The meeting of 1870 was held at Everett Church in Cass County. There were seven churches represented with a membership of 510. P. H. Evans was moderator and J. H. Wilcox clerk.

The same officers were retained at the meeting in 1871 and it was resolved to change the name of the association to Butler Association. The association began to enjoy better times as the interest in missions quickened. There were 23 churches with 1,262 members in 1881.

At the meeting in 1933 there were 24 churches reported with 2,522 members. The baptisms of the year numbered 174. C. A. Mitchell was moderator and G. E. Morriss clerk. The pastors were F. B. Sampson, Chas. E. Clemmons, R. H. Nolte, E. C. Whitsitt, M. Paddock, T. C. Brammer, Earl Brooks, Wm. Parker, S. F. Geis, A. L. Browning, G. C. Monroe, Jr., Harold G. Sanders, W. S. Bayne, C. J. Bybee, and J. E. Turnage.

CHAPTER IV

Concord (S. E.) Nevada, Northwest Missouri, Old Path, Webster, Liberty, Mt. Moriah, Meramec, Franklin County and Rock Prairie Associations

Concord Association (Southeast)

THIS association composed of churches in Iron and Reynolds Counties was organized by four churches in 1867. The churches were: Big Lick, Bethlehem, Mt. Zion, and Pilgrim's Rest. Rev. Isaac Layne was moderator and E. C. Smith, clerk.

The first annual meeting was held in 1868. Four new churches were admitted and correspondence was opened with St. Francois and Franklin Associations. In 1869, the association voted to drop correspondence with Franklin Association because the constitution and articles of faith of Franklin Association were not in accord with those of Concord Association. The question between the two seems to have been that Concord Association declared that "feet washing" is an ordinance of the gospel.

In 1872, there were a total of 574 members in 16 churches in the association. These churches were in Reynolds, Iron, and Shannon Counties.

Concord Association continued to exist until about 1887. The last report to the General Association was made in that year. The churches joined other associations which now occupy that territory.

Nevada Association

This body was organized, in 1867, of 12 churches having 452 members, the churches being situated in Vernon, Barton, and Cedar Counties. Although apparently in accord with the various denominational enterprises, the association did not grow very rapidly at first. In the meeting in 1879, there were 26 churches and 963 members were reported.

The meeting of 1933 shows R. L. Warden as moderator and H. A. Walker clerk. The reports at this time showed 21 churches with a membership of 2,035, with 84 baptisms during the year. Among the pastors were: William Collins, David F. Emery, F. M. Miller, A. M. Broughton, H. S. Rainwater, L. E. Lamb, J. M. Baucom, Roy Boatwright, C. W. Wolfe, J. A. Curtis, O. P. Joyce, and B. F. Clark.

Northwest Missouri Association

One of the associations organized in the territory of the Platte Purchase was the Northwest Missouri Association. This was composed of churches in the counties of Hope, Nodaway, and Atchison. Much of the work that had been attempted in this section of the state had become disorganized during the war. Some of the churches had been scattered and it took hard labor to bring the people together again.

However, in August, 1867, messengers from five churches, lately founded or reorganized, met at Nodaway Church, in Hope County, and organized the Northwest Missouri Baptist Association. There were only 135 members in the five churches. The association took a collection for the American Baptist Home Mission Society and appointed delegates to the Missouri Baptist State Convention. The minutes of the various sessions speak of the great destitution on the field, and the churches resolved to supply that destitution, if possible. The reports of 1870 show 11 churches and 297 members, and in 1871, there were 13 churches and 451 members.

After the dissolution of the Missouri Baptist State Convention, the association joined in the support of the General Association of the state.

In 1879, there were 20 churches in the association, 1,193 members, and it had had 81 baptisms.

Northwest Missouri Association still continues to function. The reports of 1933 show 13 churches, 1,466 members with 57 baptisms. At this meeting James F. Gore was moderator and Miss Eva M. Davis was clerk. The only pastors in the association listed are: Ray A. Dick, Thurman Bowen, Loren Goings, and J. A. Morse. Nine of the 13 churches were reported pastorless.

Old Path Association

This body was organized in 1867 from 11 churches, most of which had formerly been members of Freedom Association and were in Polk, Dallas, Hickory, and Camden Counties.

The cause of the division of Freedom Association was that when this body was reorganized, in 1866, it declared non-fellowship for those who had been in rebellion against the government of the United States without evidence of gospel repentance. This so offended the members of several churches that they withdrew to form Old Path Association. It should be said that this clause which was added, in 1866, to the confession of faith of Freedom Association was expunged two years later.

The churches which formed Old Path Association had 706 members and they were scattered over a great extent of territory which offered a fine mission field for active work. The fifth annual report of the association shows that there were then 28 churches with 1,488 members. This is evidence that this association and its member churches were cultivating the field that was open to them.

In 1872, there were 19 ordained ministers and the membership was the largest in the history of the association up to that time. However, churches withdrew after that to unite with other associations. It was an active body. Between 1869 and 1878, they had baptized 1,237 converts and had given to Home Missions in the same time \$1,247.

This association took strong stand on the question of supporting the ministry and also against intoxicating liquors.

The fifteenth annual session of Old Path Association was held in 1882. There were 25 churches with a total membership of 1,088. Elder J. H. Stinecipher had been missionary for the association during the year.

The reports to the meeting of 1933 show that Old Path Association at that time had 22 churches, a total membership of 1,807, and had baptized 112 during the preceding year. At this meeting W. S. Birdsong was moderator and J. Bartshe was clerk. The pastors in the association were: Lee Penny, Sherman Bybee, Eugene Langford, Henry Phillips, James West, J. M. McColm, Jim Wright, Charles Russell, J. R. Varner, J. S. Weaver, and J. J. Jefferies.

Webster Association

This body was organized in 1868 at Marshfield. The churches were Mount Zion, Fairview, Cedar Bluff, Spring Bluff, Prospect, Good Hope, Antioch, Marshfield, and Good Spring. The first regular meeting of the association was held in October, 1878, with the New Prospect Church in Webster County. There were eight churches in Webster and Wright Counties with a total membership of three hundred and twenty-four. It was decided to try to do missionary work by having each church send a man as long as it could support him. This was the method frequently followed by those Baptist churches which called themselves Regular or Primitive Baptists and for the most part were opposed to missions. However, missionary sentiment grew, and in 1869, after four new churches had been admitted, Webster Association declared itself auxiliary to the General Association and sent a contribution. The association also appointed an executive committee to look after missions and employed Elder Jacob Good. In 1878 there were eighteen churches with a total membership of eight hundred and fifty-seven. During this year the association had received one hundred and eighty-three dollars for missionary purposes and had employed Solomon Forrester as missionary. The pastors at this time were E. A. Mingus, J. G. Lemen, Thomas Foster, Jacob Good, J. H. Jackson, W. N. Crane, J. S. Bateman, S. P. Hawkins, E. W. Webb, D. F. Ellis, and T. Richardson.

Webster Association still continues to preach the gospel. In 1933 it reported 24 churches with a total membership of 2,428. It had 126 baptisms during the year. At this session the moderator was J. C. Grizzel, and the clerk was Guy W. Hyde. The pastors of the association this year were C. W. Means, J. E. Hill, J. L. Leonard, Walter Goss, H. L. Knight, Marshall Ellis, C. F. Claspill, W. W. Marshall, Robert Holloway, Fred Ellis, R. W. McCoy, Henry Butts, A. S. Hanks, C. B. Tucker, C. A. Wright, and J. A. Conley.

Liberty Association

This body composed of churches in Gasconade County was organized in 1869. Four churches went into the association, three of which had withdrawn from Union Association over a difference as to church government. It had an existence for nine years and its meetings were marked

by earnestness and good feeling. In 1878 it was merged with Union Association.

Mount Moriah Association

Mt. Moriah Association is an outgrowth of the North Missouri Association which was organized in 1858. This North Missouri Association held sessions up till 1860 and then suspended because of the war and apparently held no meetings after that time, but in 1869 a convention was held at Zoar Church in October and formed a new association from twelve churches in Andrew, Daviess, Gentry, and DeKalb Counties. B. F. Kenney was chosen moderator and W. W. Stout clerk. This body adopted the name of Mt. Moriah Association and apparently was a missionary body from the first, as among its objects are "to adopt measures to supply the destitute in our own bounds with the preaching of the gospel and to promote the interests of Christ's Kingdom in the world."

At the meeting in 1871, which was the third annual meeting, a proposition was conceived to consolidate Gentry, Platte River, and Mt. Moriah Associations; however, Mt. Moriah did not enter the consolidation. In 1879 the reports show ten churches with six hundred and seventy-seven members and sixty-six baptisms. At that time most of the churches were in Daviess and Gentry Counties, and the pastors were John Harmon, B. Wheeler, S. Weir, John Ferguson, F. E. Jewell, Israel Christie, Arnold Pfister, D. C. Campbell, B. F. Kenney, and T. M. S. Kenney.

The reports of the meeting of this association in 1933 show ten churches and a total membership of 1,131 with 66 baptisms. At this session W. T. Roper was moderator and H. R. Spaht was clerk. The pastors of the association were Welbern Bowman, C. E. Goodnight, Roy Boatwright, Ross M. Wood, Herbert Morris, and Paul Weber, Jr.

Meramec Association

The churches in this body, six in number, were dismissed from the Franklin Association and met at Oak Hill Meeting House in Washington County in November, 1870. The churches had a total membership of one hundred and forty-three. J. R. Hamlin was elected moderator and M. T. Walker clerk. The pastors in the association were W. O. Gibson, J. R. Hamlin, and H. M. Smith. The committee upon do-

mestic missions reported that the territory of the association in Washington and Crawford Counties was "one vast field of destitution." An executive board was chosen and urged to proceed at once to missionary work.

The second meeting of the association in 1871 was visited by S. W. Marston, the secretary of the Sunday School Board, and also by R. S. D. Caldwell, the agent of the General Association. At this time five new churches were received, making a total of eleven with three hundred and two members. In 1879 the reports show that there were ten churches with a membership of three hundred and nineteen and thirty baptisms.

One of the original churches of this association was Fourche A. Renault which was organized in Washington County, January 10, 1829, through the labors of Elder James Williams. It was first called Mt. Zion, and changed its name in 1834. This church was visited and preached to by some of the leading men of the early days, among them John Mason Peck, Thomas P. Green and John B. Longan.

This association at its meeting in 1933 elected J. F. Brand as moderator and Miss Eulah B. Dodd as clerk. The pastors in the association were J. L. Bell, J. J. Ivie, Dewey Hamlin, F. M. Brown, C. R. Knight, G. Owens Baxter, and R. S. Laramore. At this time the reports showed 15 churches with a total membership of 915 with 53 baptisms during the year.

The reports of 1933 show that another old church was in the fellowship of the association. This was Courtois Church in Crawford County. It was organized in 1829, has had a continuous existence since that time, and unlike many old churches, its records are complete from the first. Many things are interesting about this church as revealed by its old meetings. One of these is the fact that James Madison Frost, father of Dr. J. M. Frost, long prominent in the work of the Southern Baptist Convention, was baptized into the fellowship of Courtois Church in the old days, was licensed to preach by this church, and sent by this church to be a student in Shurtleff College. Another is the fact that the famous A. P. Williams was pastor of this church in 1836 and 1837. He held a great meeting which began after he had preached on a Saturday when it was expected to hold a business meeting of the church, but such was the interest aroused, so many the converts to be bap-

tized that the clerk reports, "The church was unable to transact its usual business." Another interesting item in the minutes is found in the fact that the Civil War did not prevent the holding of regular services in this church, and there is not a word in the minutes, apparently, to indicate that a Civil War was fought although the battle of Pilot Knob occurred not far away and Price's Raid passed not so far from the church. The minutes indicate the usual meetings during the entire year 1864.

Franklin County Association

This body is the outgrowth of the old Union Association, most of the churches in this association being in Franklin, Gasconade, and Osage Counties. An account of the founding of Union Association has been given elsewhere. Its thirty-third annual session was held at Mt. Olive Church, October 31, 1871. W. T. Walton was chosen moderator, and Henry Read, clerk. The introductory sermon was preached by William Bridges. This minister, one of the most respected and useful men of Franklin County, gave a long life to the preaching of the gospel in this territory. For nearly 40 years, in succession, he was pastor of New Hope Church near Beemont, in Franklin County, a church distinguished by the number of able men connected with it at one time or another. It is here that J. C. Armstrong was converted and began that long and illustrious career which made him one of the outstanding men of Missouri. J. C. Maple, scholar, pastor, president of the Executive Board of the General Association, and author, was for a time pastor of this same church. Here, William Bridges ministered the Word for almost an average lifetime. The reports to Union Association, in 1871, showed 13 churches, 58 baptisms and 516 members. Franklin County Association, an outgrowth of Union, was formed in 1889 and held its fourth annual session at Sullivan, on October 5, 1893. At this meeting, Dr. M. M. Hamlin was chosen moderator and Rev. B. H. Hutton, clerk. There were 13 churches represented with 681 members and these 13 churches had baptized 40 converts during the year.

At the meeting of Franklin County Association held in 1933, Charles D. Manes was moderator and F. C. Martin was clerk. The reports show that at this time there were 14 churches in the association with a combined membership of 1,276 and that they had baptized 74 converts during the

year. Among the pastors in the association were: R. L. Maness, G. A. Craig, E. S. Perkins, C. D. Manes, J. F. Johnson, R. A. Ely, O. C. Thurmond, and W. J. Surgeon. One of the oldest churches of Missouri is a member of Franklin County Association. It is the church called Calvey which was organized in 1825.

Rock Prairie Association

See Dade County Association.

PERIOD IV

A Decade of Trial, 1870 to 1880

CHAPTER I

Meetings of the General Association

IT IS to be remarked that in religious work, as in most other human activities, progress moves not as a flowing river but rather as the rising tide, with the wave motion, and usually periods of great enthusiasm and interest have been followed by periods of lagging interest. This was true of the General Association. The meetings of 1868 and '69 had been full of enthusiasm and interest, but the meeting of 1870 in St. Louis was small in number and lacking in enthusiasm. This meeting was presided over by Noah Flood and was his last service as moderator of the general body.

The reports of the year's work were very encouraging. The contributions had reached the sum of eight thousand five hundred and eighty-one dollars and eleven cents, one hundred and eighty-one churches had contributed, and the missionaries had baptized six hundred and fifty-three converts.

Rev. J. M. Robinson, who had been corresponding secretary of the association, resigned, and the association referred the matter of his successor to the executive board itself. This action established a precedent which has been followed ever since. Before this time the corresponding secretary had been chosen by the association, but since then by the executive board.

In 1871 the session of the association was held at Clinton. The introductory sermon was preached by Dr. J. H. Luther of the Central Baptist, and Rev. X. X. Buckner of Kansas City was chosen moderator, while for clerk the association selected a young man then entering upon a most distinguished career in connection with the General Association, Edwin W. Stephens of Columbia, who was to serve a number of years as clerk and then a long period as moderator of the General Association.

The executive board had chosen during the year Rev. W. R. Rothwell as its corresponding secretary and had given him the title of Superintendent of Domestic Missions. Dr.

Rothwell read the report of the board. The report showed that there had been employed thirty-one missionaries who had baptized one thousand one hundred and thirty-five converts and had been paid nine thousand six hundred and ninety-eight dollars and thirteen cents.

The report read by Dr. Rothwell is a model, comprehensive in its careful gathering of statistics, and it is apparent that Dr. Rothwell had done a remarkable year's work as Superintendent of Missions, and it is to be regretted, probably that he did not feel called to continue this place but gave himself to the work of education.

At this meeting resolutions were adopted in appreciation of the work of Noah Flood as moderator and J. T. Williams as clerk and also a resolution to send money to the suffering brethren in Chicago as this meeting was held shortly after the great Chicago fire.

The matter of foreign missions was handled in the association in the form of a report by a committee, and this report was read by the chairman, Dr. J. C. Maple, and is a strong plea to Baptists everywhere to give interest and support to the preaching of the gospel among foreigners. The reports this year show that there were eight hundred and forty-six ordained ministers in Missouri.

The meeting of 1872 was held at Glasgow. The sermon was preached by Dr. J. C. Maple, and owing to the fact that Rev. X. X. Buckner, former moderator, had passed away during the year, a new moderator was chosen in the person of John B. Wornall, and Edwin W. Stephens was continued as clerk. This year the report on foreign missions was read by the venerable Dr. Adiel Sherwood, and it reflects some of his fine spirit and abiding interest in the preaching of the gospel around the world.

The treasurer's report this year showed that twelve thousand three hundred and twenty-nine dollars and ten cents had been collected.

The report of the executive board was presented by its chairman, James L. Stephens. On the retirement of Dr. W. R. Rothwell, who declined to give his time further than January, 1872, to the work, the board selected Rev. Joshua Hickman as Superintendent of Domestic Missions in Dr. Rothwell's place. The reports showed that the board had retrenched some in its work, but that it had been able to pay

Moderators of General Association, 1870-1880



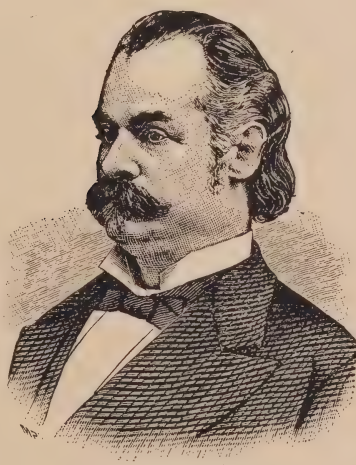
X. X. BUCKNER
1871



JOHN B. WORNALL
1872-1873



LEWIS B. ELY
1874-1876



W. POPE YEAMAN
1877-1896

off its indebtedness and had kept a number of missionaries in the field.

This year the Committee on Obituaries paid tribute to a number of eminent and useful Missourians who had gone home. Among these were Y. R. Pitts and X. X. Buckner, the former moderator, both of whom were held in high esteem by the entire fraternity. In addition they commemorated the death of one of the founders of the association, Elder Thomas Fristoe. He had been a minister in Missouri for more than fifty years and had been closely identified not only with the work of the General Association but with the promotion of every good cause in the state.

It is noted also that a collection was taken for a memorial over the grave of Dr. A. P. Williams.

The meeting of 1873 was held at Macon. The introductory sermon was preached by Rev. D. T. Morrell and the former officers of the association were reelected.

The association was greatly concerned, apparently, over the question of the cooperation of all district associations and churches with the work of the General Association, and S. W. Marston, the chairman of a committee on statistics, reported certain ideas on this question.

The executive board reported that Rev. Joshua Hickman had resigned his place as corresponding secretary and that they had employed in his place Rev. B. T. Taylor. The receipts of the board during that year had been four thousand four hundred and four dollars and seventy-eight cents, and the missionaries had baptized four hundred and thirty-eight converts. The report was not a large one, but the board speaks of the enlarging spirit that seemed to be rising among the people regarding missionary work.

At this meeting a report was adopted favoring the consolidation of the General Association and the Sunday School Convention which had existed as a separate body for a number of years.

The report of the Committee on Obituaries, presented by its chairman, Dr. S. H. Ford, paid tribute to Noah Flood, one of the useful and distinguished ministers of the association, and to two laymen who had done efficient work, D. L. Shouse and W. M. Major.

The meeting of the General Association in 1874 was held

in Sedalia, and this year L. B. Ely succeeded J. B. Wornall as moderator. The introductory sermon was preached by Rev. A. Matchette.

The report of the executive board showed that they had elected S. W. Marston as Superintendent of State Missions and that the year's work had been a good one. The missionaries had baptized six hundred and five converts, and the collections for the General Association amounted to thirteen thousand, eight hundred and ninety-seven dollars.

The report this year gives in detail the churches that had been aided in obtaining pastors.

In addition to the report of the executive board the Superintendent of Missions, S. W. Marston, submitted a statement of the year's work and of the conditions as he found them in the state at this time. This statement was evidently prepared with great care and contains a great deal of useful information. One of these is a table of associations and churches giving the membership of each church and each of the associations, and it marks the growth of churches in Missouri. In it is discovered that at that time there were few churches containing more than one hundred members and very few indeed with more than two hundred, and that the largest church reporting this year to the association was the Second Baptist Church in St. Louis with six hundred members, and that apparently the only other Baptist Church in the state that had more than four hundred members was the church at Carrollton, which reported four hundred and forty-nine members while the total membership of all the churches reported in 1874, was 76,072.

The 1875 meeting of the General Association was held with the First Church in St. Joseph. Hon. L. B. Ely was continued as moderator, and Rev. Manley J. Breaker was made clerk of the association. The assistant clerk was Martin Luther Laws who was continuing a career of distinguished service to the association. The introductory sermon this year was preached by Dr. S. H. Ford.

It was at this meeting of the association that Dr. J. C. Maple presented to the moderator the gavel made from wood of Bethel Meeting House, the first meeting house erected this side of the Mississippi River by non-Catholics, which is still in use by the moderator of the General Association. The address of Dr. Maple at this time was a com-

pendium of the history of the founding of Baptist work in the state.

This meeting of the association seems marked by the unusual number of questions which called forth debate. One of these was on a motion to appoint a committee to revise the constitution. This committee was finally authorized, and the chair appointed D. B. Ray, S. W. Marston, W. R. Rothwell, H. Talbird, and J. M. Robinson. Another matter that caused warm discussion, according to the minutes, was the report of the Committee on Religious Publications. The report as presented recommended the Central Baptist to be taken and read by members of the churches in the association, and the amendment offered, which provoked discussion, was to include the Baptist Battle Flag. This amendment was finally adopted. Still another matter that caused much discussion was the matter of the centennial celebration.

Acting on the suggestion of the general committee for the celebration of the centennial of American independence, the Baptists of Missouri considered the question of a proper memorial and decided to raise funds for Christian education. This precipitated a serious discussion and great differences of opinion arose. Dr. Yeaman earnestly advocated the plan of raising funds for Christian education but opposed the dividing of the sum raised among all the Baptist colleges in the state on the ground that this would result in such a small amount for any college that the real purpose would be defeated. Accordingly, he advocated that the entire amount raised in this centennial effort should go to William Jewell College.

The discussion over this proposition was long and sharp and while it was finally resolved to act on Dr. Yeaman's suggestion, it is quite probable that the opposition aroused at this time was felt by Dr. Yeaman during the rest of his years of activity in the general work.

This session received a resolution from Mount Pleasant Association as follows: "Resolved, that in our opinion the work of state missions should be entirely dissevered from all educational enterprises and confined to state missions." The minutes of Mount Pleasant Association show that this resolution had been offered by Manley J. Breaker, and on motion of Dr. Yeaman was referred by the General Association to the Committee on Constitutions.

The report of the executive board called attention to the fact that the former year had been closed with a debt brought about by the financial panic of 1873, the influence of which was still felt in the country, and then summarized the work. It showed that twenty men had carried on missionary work for the executive board and that they had baptized five hundred and seventy-six persons. The report further showed that the receipts for the year were five thousand, nine hundred and sixteen dollars and fifty-one cents, and that the balance due the treasurer, who was William M. Senter of St. Louis, was three hundred and seventy-five dollars and forty-seven cents, while the total debts of the executive board on October 1, 1875, amounted to one thousand four hundred and twenty dollars and seventy-two cents.

At the same time the board reported that it held permanent funds, mostly bequests, amounting to seven thousand five hundred and sixteen dollars and sixty-five cents.

A committee of seventeen leading Baptists in Missouri was appointed to undertake to raise funds for William Jewell College.

The report on obituaries was not presented, but Missionary Superintendent S. W. Marston supplied some information regarding the death of some of the ministers during the preceding year. One of these was Fielding Wilhoite, one of the founders of the association. Attention is called to the fact that he had baptized about five thousand converts and was active in all missionary enterprises during the early years. He died October 14, 1874.

The report of the statistical secretary this year showed that there were 1,273 churches in the state, 750 ministers and 78,144 members. There had been 4,302 converts baptized in the year closing.

CHAPTER II

Meetings of the General Association, 1876 to 1880.

The Crisis of These Years. The War Over

Papers. Yeaman as Mission Secretary.

Dr. Adiel Sherwood

THE meeting of the centennial year, 1876, was held with the First Baptist Church of Hannibal. The introductory sermon was preached by Dr. W. Pope Yeaman. L. B. Ely was reelected moderator and Edwin W. Stephens, clerk. The office of statistical and historical secretary was abolished at this time.

The report of the executive board showed that S. W. Marston had resigned in June, and that J. D. Murphy had been employed as corresponding secretary to succeed him. It is made evident from the report that the executive board was feeling the stringency of the time. The missionaries reported only two hundred and sixty-six baptisms by them, and the receipts for the year showed only one thousand three hundred and fifty-nine dollars and seventy-eight cents. The board lamented over the unpaid missionaries who could not receive their salaries because of lack of funds.

This year the committee on obituaries noted the passing of Elder James E. Welch. He had been converted under the preaching of Jeremiah Vardeman in Kentucky and was ordained by Vardeman and Biggs. He went to Philadelphia to study in preparation for the ministry and was the colaborer of John Mason Peck, being sent to Missouri with that great missionary in 1817. He was the first moderator of Bear Creek Association and was a very useful and able man. For twenty years he served the American Sunday School Union and did a great deal for Sunday School work in Missouri. He was born February 28, 1789, in Kentucky, and died July 18, 1876.

Another man whose passing is noted is D. R. Murphy. For thirty-five years he had preached the gospel in Southwest Missouri. Many churches had been founded by him

and he was one of the leaders in every good work in that section of the state.

The centennial committee appointed to raise funds for William Jewell College reported that they had raised nine thousand eight hundred and ninety-one dollars and seventy-five cents and called upon the association to continue the work.

This year there was a committee on foreign and domestic missions, and it reported with a strong endorsement of missionary work by its chairman, Rev. J. M. C. Breaker.

The committee on revision of the constitution submitted its report in the form of a revised constitution. Not many changes were made, apparently, and their only comment on the resolution from the Mount Pleasant Association was to refer to article three of the revised constitution which provided that the first two days of the association be given to missions, the third day to education, and such other matters as may properly be before the body, and the remainder of the time to Sunday Schools and miscellaneous business.

The report of the constitutional committee was made by the majority of the committee and no statement appears in the minutes as to its adoption although it apparently was adopted as it was printed as the constitution of the General Association.

The meeting of 1877 held at Lexington was a memorable one. The introductory sermon was preached by Rev. G. A. Lofton, D. D., and the election resulted in the choice of W. Pope Yeaman as moderator, E. W. Stephens, clerk, and it was resolved that the man who received the second largest number of votes for moderator should be assistant moderator, and the honor fell on L. B. Ely, who had formerly served as moderator.

The report of the executive board was submitted by its new corresponding secretary, Joshua Hickman. It is quite evident that the affairs of the General Association were not in flourishing condition. Collections were small and the number of churches cooperating was far from satisfactory. Only five thousand one hundred and ninety-six dollars and seventy-seven cents had been received by the treasurer and only twelve missionaries had been employed during the year, who reported four hundred and sixteen bap-

tisms. Brother Hickman in his report undertook to point out the causes of the unsatisfactory condition. He said the board encountered the following obstacles: "First, the work of state missions for the preceding year had not been vigorously prosecuted and as a consequence there was some abatement of interest and a manifest need of a revival in this particular; two, many of the missionaries were unpaid and were more or less discouraged and dissatisfied because of the non-payment for services rendered; three, the general financial embarrassment of the whole country."

The association gave considerable time to the discussion of this report. One of the suggestions made by the secretary was that the association employ men as evangelists to preach the gospel in destitute places in Missouri, and the committee appointed to consider this phase approved it very heartily. Much time of the association was given up to this report and to a discussion of the general work of missions.

The Committee on Obituaries noted with regret the passing of some of the leaders. One of them was William Claiborne Ligon, who as evangelist and pastor had spent thirty years in the work of the Master in this state. He had been pastor at Lexington, Dover, Liberty, Richmond, and Carrollton. He had labored earnestly for the founding of William Jewell College.

Another man who had died during the year was Thomas Thornton Johnson, an active evangelist and pastor in Northeast Missouri.

The death of Benjamin Terrill is also noted. He was the father of President A. W. Terrill of Hardin College and was a pioneer preacher in Missouri. He organized many churches.

The death of Pinkney Graham of Madison County was noted. He helped to organize St. Francois Association and worked long and earnestly for it and was a friend and supporter of the General Association.

Printed with the minutes of the General Association this year is the first annual report of the Missouri Baptist Women's Missionary Society. This grew out of a movement at Hannibal in the previous year, and the organization was perfected at a meeting at Liberty in April, 1877. The officers of the society at this time were Mrs. O. P. Moss,

president, and Miss Maggie Emerson, recording secretary, both of Liberty.

The meeting of 1878 held at Mexico was one of the most important in the long history of the General Association. The introductory sermon was preached by Dr. W. W. Boyd of the Second Church in St. Louis, and the officers, Dr. Yeaman, moderator, and E. W. Stephens, clerk, were re-elected.

The report of the executive board was read by the chairman, Dr. Yeaman, and it calls attention to the comparative failure of the work of the year. It is a frank discussion of the situation in which the General Association found itself. The principal difficulty lay in the fact that only 67 churches in the preceding year had made contributions as such to the General Association's work and that most of the individuals, associations, and societies that contributed were connected with these same 67 churches and the contributions were very small, amounting to only \$2,011.20. Dr. Yeaman goes on in the report to point out that there must be an attempt made to carry the work of the association to a great many people who were unaware of what it was attempting to do. "First sow and then reap is a law that cannot be safely ignored. Shall this sowing be done? If so, how shall it be done? These are questions to which the board invites candid and prayerful attention."

A committee was appointed to consider this report and points out in its report that the missionary work of the association has not been as successful in the past three or four years as was expected and this committee recommended that the association institute a more aggressive policy attempting to raise at least \$5,000 during the coming year and that the board move its headquarters to Mexico, Missouri, and employ an able and efficient man as corresponding secretary.

In order to remove possible sources of criticism this committee also recommended that the corresponding secretary's salary be paid out of the income from the Butler Funds and contributions designated for this purpose. After long discussion, particularly by a large number of the leaders of the body, this report was adopted.

Two members of this committee who reported the plans for next year were J. M. Robinson, who had been an em-

ployee of the board and Dr. W. W. Boyd, pastor of the Second Baptist Church of St. Louis. After their report was adopted and the new plans approved, Dr. Boyd was elected to membership on the Missionary Board charged with putting these plans into execution. Considerable criticism was aroused by the fact that after the association had adjourned, he declined membership on the board, necessitating the filling of the vacancy by the board itself. The Rev. J. M. Robinson came in for a share of criticism because he participated in the organization of a new and rival body, the Baptist State Convention. This organization was fostered by the Baptist Flag and lasted but a short time.

The subject of foreign and domestic missions received great attention at this meeting as well as state missions and a committee headed by Dr. G. A. Lofton made a strong report on this subject. One of those who signed the report as a committee member was A. C. Rafferty and this apparently is the first appearance of Dr. Rafferty's name in active connection with the General Association and was the beginning of a long and distinguished service.

The association this year was favored by the presence of Dr. John A. Broadus, who spoke by invitation on missions and preached before the General Association, apparently, on the same subject.

A sharp and sometimes acrimonious discussion was precipitated by the report of the committee on religious publications. This report recommended the Central Baptist very strongly and there was criticism of the report and Rev. J. M. Robinson gave notice of his intention to protest its adoption. It was apparent that the association was approaching a crisis on the matter of Baptist newspapers.

At this session a committee on statistics had been appointed and in its report calls attention to the situation with regard to the accuracy and reliability of statistics. They gave a summary which was as accurate as found possible under all the conditions. That summary showed there were then 1,385 Baptist churches, that there had been 5,469 baptisms during the year, and the total membership was 85,063, of whom 73,556 were white Baptists. The chairman of this committee was R. S. Duncan, who seems at this time to have begun his work on the matters of statistics and the history of the General Association.

The association held, in 1879, with Calvary Baptist

Church, in Kansas City, marks a turning point in the history of the organization. Dr. Yeaman presided as moderator and in the absence of E. W. Stephens, the clerk, Rev. J. T. Williams, of St. Louis, was chosen clerk. The introductory sermon was preached by Dr. S. H. Ford and Rev. R. S. Duncan was made assistant clerk and statistical secretary.

Two matters claimed the attention of the association in a large way. One of them was the report of the executive board. This showed that there had been resignations from the board. William Harper and R. H. Allison had resigned and Rev. J. D. Murphy and Deacon John A. Guthrie were chosen to fill these vacancies. Later, Rev. W. W. Boyd disclaimed membership on the board and Rev. J. C. Armstrong, then of St. Louis, was appointed in his place. The board organized by electing Dr. Yeaman as president, Rev. J. D. Murphy, recording secretary, and John A. Guthrie, treasurer.

One great question before the board was a corresponding secretary and after long consideration and on the recommendation of many brethren, Dr. Yeaman was induced to accept the position. He, accordingly, resigned as president of the board and was succeeded by J. C. Maple.

The history of Missouri Baptists illustrates over and over again, as does all history, indeed, the great significance which a single individual may have. Humanly speaking, it seems that the choice of Dr. Yeaman as corresponding secretary of the board was all that saved the General Association at this time. The year previous it was reported to Dr. Yeaman, then a pastor in St. Louis, that Mount Pleasant Association was going to sever its relation to the General Association. Mount Pleasant Association was one of the oldest and most important organizations of its kind in the state, and if it withdrew its support from the General Association it was quite probable that others would follow and that the work of the General Association would come to an end. Some of the leaders in St. Louis suggested that he attend the meeting of Mount Pleasant Association which he did at the meeting at Walnut Grove Church in Boone County. At that meeting the moderator of Mount Pleasant Association was the leader of the opposition to the General Association, and it appeared almost certain that Mount Pleasant Association would withdraw its support from the general body. Dr. Yeaman threw himself with all his great powers into an effort to prevent this action. He counseled

with many of the leading laymen in the association, and by his tact and frankness and use of his great persuasive powers he brought them to see that such an action would be disastrous not only to the General Association but also to Mount Pleasant Association, and all our work in Missouri. Mount Pleasant Association did not withdraw its support from the General Association.

No doubt this experience and the facts called to his attention by the opponents of the general body at Mount Pleasant led Dr. Yeaman to make the great address on the work of the General Association at the meeting in 1878, and this address was undoubtedly the cause of his being heartily called to be corresponding secretary of the executive board. In this position he rendered service of the greatest importance to the organization's work in Missouri.

Baptists in the state will never fail to recognize the outstanding character of his services. Dr. Yeaman was a remarkable man. He was born in Kentucky in 1832 in Hardin County. He received a good education and early distinguished himself as an able student. He studied law and entered upon the practice of the profession in his native state. While practicing law he felt the call to the ministry, and he gave up his work as a lawyer although he was already attaining prominence in this field. After being ordained he soon became prominent in the work of Kentucky Baptists. His literary ability was first exercised in the position of joint editor in the publication of the Baptist Monthly. In this monthly Dr. Yeaman published a review of the Missouri Test Oath and utterly condemned it, and the arguments made against its unconstitutionality were based on the same objections afterwards used as a basis in the opinion of the Supreme Court of the United States in declaring the unconstitutionality of the Test Oath. From here he was called to be pastor of a church in New York City where he achieved prominence and recognition, and was later called to be pastor of the Third Baptist Church in St. Louis, beginning his work there in 1870. In many respects his equipment was most unusual. He had great ability—ability to learn, to remember, and to reason—and he had the most remarkable ability to present the facts which he knew, either in writing or in oral address, so as to reach the minds and hearts of those who heard him. Undoubtedly, he was one of the greatest orators Missouri Baptists have had, ranking with such giants in this field

as William Thompson and A. P. Williams. He thus came to the work of corresponding secretary wonderfully well equipped to do what he said should be done, namely, to cultivate the churches not associated with the organization, to stir up enthusiasm among Baptists for missionary work; and being thoroughly convinced of the need, the necessity of missionary enterprise, he threw himself into the work of corresponding secretary with all the powers that were his. He traveled widely over the state. He preached the gospel in destitute places, and he brought every influence possible to bear in favor of the missionary program of Missouri Baptists. It is not too much to say that the tremendous amount of labor which he performed in this field, his convincing arguments and his stirring appeals did more to arouse Missouri Baptists to the great cause of missions than anything else in our history.

The results of this work are apparent in the summaries presented to the association. In 1878, as has been said, only forty-two churches were cooperating out of more than twelve hundred in the state, and only fourteen out of sixty-two associations were represented at the session. The funds of the association this year amounted to two thousand and eleven dollars, the smallest amount given to the association in many years. In 1881 the reports show that eighty-five churches were represented and twenty-two associations, that the funds of the General Association had risen to eleven thousand one hundred and ninety-nine dollars, and from that time until the present, although the association has had its periods of depression, and though it has been affected by wars and economic troubles in the country it has never reached a place so low as it had in 1878.

It was resolved by the board that the corresponding secretary should give only a very limited time to work on the field as they felt that this was in accordance with the instructions of the General Association. The board was very much embarrassed by old debts. Four of the missionaries and the former corresponding secretary were unpaid and these amounts were difficult to secure. However, a start was made in bringing the association more closely to the attention of the Baptists of the state and \$2,461.03 had been contributed for the work during the year.

In the discussion of the report of the board, it is evident that there was a better feeling and a determination to push the work more earnestly than had been done before.

One unpleasant incident of the association came over seating the messengers of the Second Church of St. Louis. The incident narrated in the story of the Second Church brought about a feeling that the Second Church was not in fellowship with the association and the right of the messengers to seats was challenged. However, on a disclaimer by the messengers from the Second Church of the departure from Baptist principles, they were seated.

The report of the committee on publications was again the cause of long and somewhat bitter discussion. It approved the Central Baptist and the Christian Repository and recommended them to the attention of Baptists in the state. As before, an attempt was made to amend this report by including the American Baptist Flag edited by Dr. D. B. Ray. Opposition to inclusion of the Flag was based on its criticism of the General Association and its methods of work and in a very effective address Dr. J. C. Maple opposed approval of the Flag as long as it maintained its attitude toward the General Association and its committees. The report of the committee was adopted.

This whole discussion over the relation of Baptist newspapers to the association was very unfortunate and continued for many years. Apparently while the attitude of the committees is quite understandable and natural, apparently the wise thing to do under such circumstances is to recognize and approve all periodicals in the territory, that are really Baptist. Such approval tends to avoid unnecessary and harsh criticism and its withholding provokes such criticism. Just as in the case of colleges those newspapers not approved feel a sense of unfairness and favoritism being shown to those which are approved. It is quite evident that the work of the association suffered during many years by the opposition aroused by the ably edited and widely circulated American Baptist Flag.

A careful reading of the history of this period makes it clear that the General Association was perhaps nearer disaster then than at any other time in its century of existence, even than during the war period. It is clear there was a loss of confidence on the part of many Baptists in the association which reflected itself in smaller attendance and smaller gifts. Too, it was unfortunate that the results of the mission efforts of the association were not equal to former times. The threat of Mount Pleasant Association to withdraw its support from the General Association, a threat

almost carried out, probably reflected the feeling of other district associations, and had Mount Pleasant withdrawn it seems certain that others would have followed so that the life of the General Association would probably have come to an end. Such near tragedy in the life of the institution requires some examination.

In discussing this matter it is not the purpose here to impugn the motives of any individual or group opposed to the General Association. Baptist principles provide the widest latitude for differences of opinion on all matters of organization and policy. It is true, too, that a mixture of motives, good and bad, influence most men at times.

Much of the criticism and hostility to the General Association had its springs, probably, in its attitude toward two institutions, William Jewell College and the Central Baptist. Both the college and the paper were founded through the efforts of the Association, both were closely related to it, both were approved by it, and both, in turn, supported the association. In all this there is nothing unusual or out of the way. What more natural than that the General Association should feel tenderly toward William Jewell College founded by it and cherished during the years. Is it any wonder that it felt peculiarly interested in the Central Baptist, its own paper in a way? Had there been no other college in Missouri or no other Baptist paper such close relations as existed in both cases would have been accepted as matters of course. But there came to be other colleges, Grand River, LaGrange, Southwest Baptist and the colleges for women, and another Baptist paper, at first called the Baptist Battle Flag, later the American Baptist Flag was founded. The representatives of these interests found that both in the General Association and the various district associations the older college and the older paper were firmly entrenched. Year after year it had been the custom in many of these bodies for the committees on these matters to recommend William Jewell College and the Central Baptist.

It was natural for these newer institutions to desire the same indorsement, to occupy the same favored place as the former and when that was not granted, bad feeling resulted. Charges of favoritism were made, the orthodoxy of both college and newspaper was challenged. They were held up by their competitors as unworthy of the confidence of the

Baptists of Missouri. Particularly was this true in the case of the Baptist Battle Flag, edited by D. B. Ray.

Dr. Ray was a man of ability, both as a speaker and as a writer, and he possessed a great deal of courage. He acquired a large number of acquaintances in the state, was a man of considerable ambition and his opposition to the General Association and its leaders came in part, no doubt, as the result of rivalry of newspapers. In 1875, Dr. Ray established a paper in LaGrange, Missouri, called the Baptist Battle Flag. Its title indicated the purpose in the minds of the editors and proprietors to make war on those institutions and practices considered out of line with the Bible and with Baptist history. Such was Dr. Ray's ability that he soon acquired a following and pushed his paper earnestly and successfully. In 1877, The Battle Flag was consolidated with the Baptist Herald at Lebanon, Missouri, and moved to St. Louis. Two years later the name was changed to American Baptist Flag and for many years it was an influential paper in Missouri. It is quite certain that the rivalry which existed between his paper, The American Baptist Flag, and the Central Baptist contributed to his feeling against the General Association. The Central Baptist occupied a unique position. It was the result of a long agitation and struggle for a Baptist newspaper. Its editors were among the leading Baptists of the state and took active parts in the General Association. Year after year the committees of the association recommended the Central Baptist. To Dr. Ray, who was anxious that his own paper, The American Baptist Flag, should prosper, this recommendation given the Central Baptist seemed somewhat unfair. Time after time he appeared before the appropriate committee of the General Association and asked for an endorsement of his paper. Frequently this was refused and it cannot be doubted that this situation had great influence on Dr. Ray in determining his attitude toward the General Association.

Whatever the truth may be as to the motives, there is no question as to the fact that for a number of years The American Baptist Flag, with a considerable circulation, ably edited, outspoken and vigorous in its opinions, turned its guns upon the General Association and its mission boards. Dr. W. Pope Yeaman, for many years an outstanding Baptist, secretary of the state board of missions, moderator of the General Association, was the object of attack by The

American Baptist Flag. Undoubtedly great harm resulted from these attacks. Whether intended or not, some of the statements made conveyed to the minds of less informed Baptists that in two respects, excessive cost and the tendency to dominate, the General Association was under grave suspicion. Consequently, cooperation between many churches and associations and the General Association was perfunctory. Support was withheld from the mission enterprises because of the feeling engendered by this controversy.

Year after year he criticized the General Association, year after year the committees of that body refused to recommend the Flag along with the Central Baptist. This refusal seems due in part to the fear of injuring the Central Baptist by approving a competing paper, in part to the sometimes harsh and censorious criticisms of the General Association in the Flag. At first little attention was paid to these attacks, but in 1879, during the course of a bitter discussion on the floor of the General Association over the motion to include the Flag in the committee's report on Christian Literature, Dr. J. C. Maple made a strong and stirring defense of the association and opposed the approval of its severe critic on the ground that it would stultify the association. In 1879 the Executive Board published a long vindication of the Board and its Corresponding Secretary, Dr. W. Pope Yeaman, from the attacks of the Flag. After that time the controversy died down to a considerable extent and the Flag came later to have the indorsement of the association.

The whole unfortunate affair illustrates the difficulties which both sides in such a controversy have in judging their own action. The group engaged in criticism find it difficult to distinguish between the undoubted right of free speech, which is the right to speak the truth, and that which is no one's right, to substitute suspicions and suppositions for facts and to attack the good faith of those who are criticized, without sufficient basis of fact. On the other hand those who are criticized find it difficult to realize that men may differ in opinion with us, may even dislike us and still be good men and should be dealt with in a fair and friendly manner.

It is fair to say that the attitude of watchfulness of all servants of the association and of opposition to the waste of mission funds and to undue centralization of authority is

a most valuable thing. Certainly, as Baptists, we want to make sure all the time that the funds contributed for missions are used for missions and not wasted, and one of the fundamental doctrines of the Baptists, the independence of the church of all forms of earthly control should be safeguarded at all times. Recognizing this fact clearly, it must be said, however, that undue suspicion, and unfounded charges have impaired the work of the General Association many times in its history.

The Committee on Obituaries this year, 1879, noted the passing of two distinguished members of the association. One of them was Wade M. Jackson, a great layman who for many years had given freely of his time and ability to the service of the kingdom and was closely connected with the work of the association.

High tribute was paid by the committee to the memory of Dr. Adiel Sherwood, who died August 19, 1879.

The facts regarding the life of this distinguished Baptist minister and educator were taken from a Memoir of Adiel Sherwood written by his daughter and published in 1884. He was a native of New York. He was born in 1791 and was baptized in 1810. He received a good education and in 1814 met that great apostle of missions, Luther Rice, at an association at Brandon. Apparently, this meeting with Rice turned his attention to missionary matters and in the summer of 1818, he made, under the direction of Moses Stuart, the great scholar and teacher, a missionary tour of New England. Curiously enough he decided to move to the south and in the fall of 1818 went to Georgia, where he became a teacher in one of the schools. He made a leisurely trip south and was entertained some days at the home of James Madison and also at Monticello, the home of Thomas Jefferson. Dr. Sherwood was accustomed to meeting distinguished men. His father, Col. Adiel Sherwood, was a soldier of the Revolution and had more than once entertained General Washington in his own house. Shortly after becoming a citizen of Georgia, Dr. Sherwood married the widow of Governor Peter Early, of Georgia. He attended the organization of the General Association of Georgia, in 1822 and preached before this body and was sent along with others to the Triennial Convention in Washington, where he called on President Monroe, who had been entertained in his father's house with General Washington. In 1823, he preached again before the General Association of Georgia

and was followed by the famous Dr. Basil Manly. At times he served as clerk and treasurer of the General Association of Georgia.

In July, 1827, he held a special meeting at Eatonton, where there were 100 conversions and this was the beginning of the Great Revival and before it was closed more than 16,000 converts were baptized in the state of Georgia. It was young Sherwood's happy experience to take part in founding, not only the General Association of Georgia, but also Mercer University, the great Baptist school of that state. He organized also the first temperance society in the state of Georgia. In 1836, he was Professor of Languages and the Bible in Columbia College in Washington, and returned to Mercer University as a teacher in 1839.

His career as an educator attracted wide attention, and in 1842, he was elected President of Shurtleff College, in Alton, Illinois, an institution which had been founded by John Mason Peck, and he served with great distinction here for four years. During this time he attended frequently sessions of the General Association of Missouri and was a welcome visitor. His scholarship, his winning personality, and his great ability enabled him to serve the denomination most acceptably. The minutes of the General Association record the tremendous effect of a prayer for foreign missions offered by him at the session in 1868. From 1846 to 1848, he was secretary of the Indian Mission in Louisville, and during the year 1848-49 he was president of the Masonic College at Lexington, Missouri, a worthy institution. In 1852, he became pastor of Fee Fee Church, near St. Louis, and later in that year, he was called to the First Church in Cape Girardeau, where he was associated with John H. Clark, J. G. Rutter, and George W. Coker, all of them able and useful men. While he was pastor in Cape Girardeau, Dr. Sherwood wrote his famous book, *Notes on the New Testament*, a valuable commentary. He built a home for himself in Cape Girardeau which still stands near the Old Lorimier Cemetery. Suffering greatly from rheumatism while in Cape Girardeau, he sought a warmer climate and in 1856 he was chosen president of Marshall College, in Georgia, where he served during the war. At the close of the war, in 1865, he returned to St. Louis. He said of himself that while he was there he was forbidden by the Test Oath to preach but that he could and did "testify for Jesus."

Dr. Sherwood was a busy writer and many articles from his pen appeared in the Western Watchman, the Tennessee Baptist, the Baptist Flag, the Central Baptist, and the Christian Repository. He died in St. Louis, August 19, 1879, and was buried in Bellefontaine Cemetery. The sermon on this occasion was preached by Dr. W. Pope Yeaman.

In many respects Dr. Sherwood was one of the most distinguished and useful preachers in Missouri and in one respect perhaps he surpassed all others. He was a preacher of the gospel for 69 years.

CHAPTER III

Osage, Ozark, Smith Valley, St. Joseph, Lawrence County, Shoal Creek, and Lamine Associations

IN SPITE of the difficulties which beset the General Association during this decade, in spite of the bitterness engendered over the contest between the Central Baptist and the American Baptist Flag, the pioneer spirit of Baptists continued and they pushed out organizing churches and associations year after year. Eighteen associations, some new, some old ones with new names, are found in this decade.

Osage Association

In 1870, five churches were granted letters of dismissal from Tebo Association to form a new body south of the Osage River and this new body, when organized, took the name Osage Association of United Baptists. It was a small group with few ministers and they soon became involved in a dispute over free masonry. Not only that but they were opposed to missions and the association has never enjoyed a prosperous period.

Ozark Association

This body was organized in October, 1870, by Mt. Pleasant, Mt. Moriah, Shiloh, Shady Grove, Bethany, Union, and Clark's Creek Churches in Wright and Douglas Counties. These churches had formerly belonged to Zion Association and withdrew from that body because of its anti-mission views. The men active in its organization were William Carter, C. L. Alexander, Joseph Miller, H. Elliott, H. Brazeal, and W. S. Dennis. It was from the first active in mission and Sunday School work. In 1891 Ozark Association reported 19 churches, 20 ordained ministers, 83 baptisms, and a total membership of 588. In 1894 the name of Ozark Association was changed to Wright County Association and its further history is given under that name.

Smith Valley Association

This body was organized in 1870 from churches formerly in the Gasconade River Association. These churches evidently withdrew from that association owing to differences over certain important matters of belief and practice. At the meeting of 1874 resolutions were adopted against fellowship with other bodies that held loose ideas regarding baptism, communion and other similar matters. These resolutions approved missions, Sunday Schools, and the General Association. In 1879 there were 11 churches with 358 members. In 1890 it was voted to change the name to Pulaski County Association since nearly all the churches were in that county.

St. Joseph Association

This association was organized at Bethel Church, in Andrew County, in 1871. There were 16 churches in the organization, some of them coming from Platte River Association and some from Mt. Moriah Association. In 1879, there were 21 churches with 1,719 members. They were located in Buchanan, Andrew and DeKalb Counties. The ministers, in 1879, in the association were: B. Clark, D. G. Saunders, Isaiah T. Williams, William Harris, J. S. F. Wood, E. W. Dunegan, E. W. Everett, B. F. Rice, J. H. Best, J. Clay, and L. Farris.

The largest church at that time, as now, in the association was the First Baptist Church of St. Joseph, which became a member of Platte River Association in 1845. One of its early pastors was Elder I. T. Williams. It was in this association that Dr. E. S. Dulin, one of the leading ministers and college teachers in Missouri, founded St. Joseph Female College in 1876. For a number of years this institution did fine work in training young women in this part of Missouri. Like many other useful institutions it has ceased to exist.

In 1933, St. Joseph Association reported 40 churches with 7,176 members with 372 baptisms during the year. The largest church in the association then as for many years before was the First Church of St. Joseph with 1,287 members. At this meeting the moderator was George R. McWilliams and the clerk, J. E. Tetherow. The pastors in the association this year were: F. L. Young, Paul Weber, Jr., L. L. Leininger, A. D. Cooper, E. C. Whitesett, Victor Had-

ley, J. W. Meade, Zeb Thomas, Fred Farris, A. Hollawell, Amos B. Christian, S. C. Williamson, Frank Tripp, Stephen I. Myers, L. W. Cleland, W. L. Muncy, W. W. Pierce, F. B. Kinell, I. R. Davis, W. J. Heriford, and M. S. Humphrey. It is interesting to note that only seven of the forty churches reported no pastor at this time.

Lawrence County Association

This body was organized in 1871 from 11 churches, mostly in Lawrence County, and took the name of the James River Association. These churches had a membership of 756 and at once elected a missionary board to carry on missionary work. At the meeting of 1873, the name was changed to Lawrence County Association.

In 1881, there were 19 churches and 1,197 members. The moderator at this time and for a number of years afterward was Rev. Henry Clay Lollar, pastor at Mt. Vernon. He was an able and active man and rendered great service in his section of the state.

The reports of Lawrence County Association in 1933 show 25 churches with 3,864 members and baptisms during the year of 106 converts. At this session Rev. O. R. Powell was moderator and John H. Bittick was clerk. The pastors in this association this year were: R. H. Seabaugh, J. C. Standlee, J. A. Curtis, Leonard White, W. W. Brown, Tom Proctor, R. W. Forbis, E. H. Gum, Leo Perry, Roy Boatwright, O. R. Powell, H. I. Brittain, W. A. Needham, W. P. Richardson, Hale Blackburn, Paul Pease, and N. W. Whittington.

Shoal Creek Association

This association was formed of churches dismissed from Spring River Association. There were 22 churches in the organization, most of them in Barry, McDonald and half of Newton County. The first moderator was Elder D. P. Morris and the sermon was preached by Elder Pool. The association was named from the fine creek, Shoal Creek, which flows through the territory. This organization was effected at Elm Springs Church near Neosho in 1871.

The early minutes of this association show a slow but steady growth in the number of churches and in the total membership of these churches, and the association was interested in missions and Sunday Schools as well as matters

of doctrine. It early resolved not to fellowship any church which received alien immersion and the reports for a number of years stress the destitution in the matter of Sunday Schools.

The association early became interested in the formation of an institution of learning and along with Lawrence County and Spring River Associations helped to organize Pierce City College. The meetings for a number of years were greatly concerned with this college, first with securing funds with which to found it and then after it was founded, in 1880, in urging attendance on the college and raising funds for the support of its work.

In 1884, it was resolved to divide the association, and accordingly, the churches in Barry County were dismissed and formed the Barry County Association.

Shoal Creek Association was also greatly concerned with the question of missions. The reports showed at the early sessions that considerable destitution existed in parts of the territory and the association gave a good deal of time and effort to find ways and means by which this destitution might be relieved. They usually appointed an executive Committee charged with responsibility of trying to keep a missionary in the field to preach in the destitute places. Once or twice in its history the association having despaired, apparently, of raising enough funds in this way to employ a missionary for more than just a brief time, recommended to the various churches that each one should undertake to put a missionary in the field for such time as it found possible. As was the case almost everywhere, however, this plan was found impossible and so the association always went back to the plan of having a missionary board; and with the better training of the churches in missionary matters it was found possible to support an associational missionary.

The association was not satisfied with trying to preach the gospel within its own bounds but early entered into correspondence with the General Association and undertook to support that body by contributions and thus became a part of an organization that at that time as ever afterward was interested in the entire mission program.

The third annual meeting of the association was held in 1874. The reports showed 37 churches, 147 baptisms, and a membership of 1,976. The introductory sermon was

preached by Elder Joseph K. Northcutt. The moderator was Elder J. P. Morris and Elder Northcutt was retained as clerk. He had been chosen as clerk at the second meeting of the association, and he served for many years in this capacity. This year the circular letter sent to the various churches was on Believers' Baptism and was a strong argument in favor of evidence of faith before baptism.

At the meeting in 1876, the introductory sermon was preached by Elder J. N. Brooks, who was later chosen as moderator and Elder J. K. Northcutt was retained as clerk. This year there were 38 churches, 121 baptisms and 1,938 members. Two strong reports were presented and adopted by the association, one favoring missions and the other taking a clear-cut stand in favor of a ministry supported by the churches.

At this meeting, as in a number of meetings of this body, reference is made in regard to doctrinal problems and it was resolved not to fellowship any church or individual committed to heretical teachings. The special matter that occasioned this statement at this session had to do with temperance. Apparently, some church in the association had declared that it would exclude from its fellowship any member of the church who became a member of a temperance society and on the question being raised the association declared that it would not fellowship any church that took such a position against temperance.

The seventh annual meeting was held in 1878. The introductory sermon was preached by Elder J. C. Sills. The moderator was Elder J. N. Brooks, while Elder J. K. Northcutt was retained as clerk.

The matter of Pierce City College was discussed at this session and it was resolved to appoint a financial agent in the bounds of the association to collect funds for the college as it was evident that the members of the association were exceedingly anxious that the college be established and opened. This year there were 36 churches in the body with 91 baptisms and 1,643 members.

At the meeting of Shoal Creek Association, in 1933, 31 churches were represented reporting 188 baptisms and a total membership of 3,263. At this association Luther Carlin was moderator and G. T. Kelley was clerk. Most of the churches in the association had pastors at this time. Among these were: A. R. Foster, C. H. Jent, Charles McNabb, T. M.

Norris, Oscar Higgins, E. C. Tichenor, J. L. Jones, I. V. Stevenson, W. J. Bain, G. T. Kelley, N. O. Hornsby, C. L. Patten, Edward Brown, A. L. Hopkins, and C. F. Whitlock.

Lamine Association

The minutes of 1878 gave the facts regarding the organization of Lamine Association. The preliminary meeting for this purpose was held at old Liberty Church in Manitou County in September, 1872. At that time it was agreed that a call should go out to all the churches in the surrounding territory that wanted to organize a new association to meet in October, 1872, at Freedom Church in Morgan County. The reason for this organization which was formed of churches that were members of Concord Association was that owing to the immense size of the old association the work of missions was neglected, and accordingly twelve churches met in October, 1872, and organized Lamine Association. The introductory sermon here was preached by Dr. B. G. Tutt, and T. V. Greer was moderator. It was resolved to push the work of missions, and the association secured the service of Elder T. V. Greer, who for nearly forty years had worked with Concord Association, and missionary work was carried on year after year. The meeting of 1878 was held at Pilot Grove Church in Cooper County. The introductory sermon was preached by Rev. G. W. Hyde, and Rev. M. L. Laws was moderator. One hundred baptisms had been performed during the preceding year, and the association received for education, missions, Sunday School work, and minutes, five hundred and sixty-three dollars.

In 1881 the reports showed twenty churches with one thousand four hundred and thirty-four members and great interest in the work of missions and education.

Lamine Association, at its meeting in 1933, received reports showing nineteen churches with two thousand one hundred and ninety-eight members with baptisms numbering sixty-five during the year. At this meeting H. L. Shirley was moderator and Miss Minnie Cook was clerk. The pastors in the association this year were C. H. Nichols, B. F. Dinwiddie, R. L. Alexander, B. E. Lett, J. B. Bomar, Perry O. Sanders, T. F. Maxwell, G. L. Newkirk, and B. F. Kennedy.

CHAPTER IV

Linn County, Livingston County, State Line, Greene County, Dixon, Lafayette and Johnson, Wayne County, Charleston, Dry Fork, Pleasant Grove, Mt. Salem, and Pettis County Associations

Linn County Association

THIS body was organized in November, 1872, at Linneus, of churches dismissed from North Grand River Association. Seven churches entered the organization at first and two others were admitted at the first annual session with a total membership of five hundred and thirty-eight. The association adopted the constitution and rules of decorum of North Grand River Association.

The first annual meeting was held in 1873 when Elder A. F. Martin preached the introductory sermon and was elected moderator. L. E. Martin was clerk.

In 1879 Linn County Association had fourteen churches and nine hundred and seventy-five members.

At the meeting in 1933 Rolla Baugher was moderator and L. G. Kelley clerk. The pastors of the association at this time were C. G. Hardgrove, E. John Meyers, G. A. Mitchell, Maurice Perry, W. D. Hurst, E. L. Huckell, J. W. Drinkard, D. D. Reynolds, C. W. Foley, J. W. Trower, and A. J. Kondy. At this time there were sixteen churches in the association with a total membership of two thousand one hundred and fifty.

Livingston County Association

This organization was composed of six churches in Livingston County dismissed from North Grand River Association and was formed in 1872. The fourth annual meeting of the association was held at Utica in 1876. There were eleven churches with nine hundred and five members and they contributed one hundred and seventy-three dollars and seventy cents to the funds of the association. At

this meeting an executive board was formed and ordered to take charge of missionary work, and at the same time it was agreed to adopt Grand River College as the college of the association.

In 1878 the association elected W. W. Walden moderator with W. T. Harper and I. R. M. Beeson as clerks. The pastors this year were R. M. Richardson, J. J. Felts, W. W. Walden, I. R. M. Beeson, James Turner, B. Robinson, A. Hunt, and N. M. Allen. The association has been strong in its support of all the usual objects of missionary and benevolent work.

This association at its meeting in 1933 chose J. W. Trower moderator and Mrs. C. E. May as clerk. The reports showed that at this time there were sixteen churches with a total membership of two thousand and twenty-one with one hundred and sixty-two baptisms during the year. The pastors of the association were Luther Rosson, Homer Harris, W. H. Brengle, E. M. Lands, C. E. Sharrah, G. W. Cummings, John W. Patterson, Charles Foley, and E. L. Huckell.

State Line Association

This association, organized in 1873 of churches dismissed from Union Association of Howell County, was composed of five churches in Howell County. They were Mill Creek, Lebanon, New Salem, Oak Grove, and Pleasant Hill.

In 1889 reports to the General Association show only five churches with one ordained minister. There had been 19 baptisms during the year and the total membership was 131. Later the association ceased to exist and its churches went into other associations.

Greene County Association

This association was the successor of Springfield and Union Associations. Union Association had existed for a number of years and was itself the outgrowth of the old Liberty Association organized in 1840 and Sac River Association organized in 1842. These two associations joined in 1855 and took the name of Union, but in 1869 Union Association changed its name to Springfield Association. This was done because there were three Union Associations in Missouri. Apparently there was some dissatisfaction with this change of name, and in 1873 it was resolved that such of the churches as desired might be dismissed to form a

county association and in that same year these churches, Asher Creek, Thornhill, Mount Zion, Pleasant Ridge, Turkey Creek, and Pleasant View, met in 1874 and took the name of Sac River Association, but agreed to consolidate with New Prospect Association.

The other churches in the Springfield Association, most of them in Greene County, organized formally as Greene County Association in 1873. In 1877 the association had fifteen churches and an aggregate of one thousand one hundred and two members. Among the ministers were B. McCord Roberts, J. S. Buckner, G. B. Mitchell, James D. Biggs, J. E. B. Justice, G. W. White, and James P. Aiken.

This association early took a decided stand in favor of missions in general—state, district, home, and foreign—and arranged to further the interests of missions. In 1881 there were twenty churches in the association with a membership of one thousand four hundred and ninety-seven. At this time Rev. J. S. Buckner was moderator and J. H. Garnett, clerk. The minutes for this year have an essay on the Lord's Supper written by Elder Peter Brown.

The reports to this association in 1933 show that there were forty-nine churches having a total membership of eleven thousand one hundred and fifty-three, and that during the preceding year they had baptized six hundred and forty-eight. These reports also disclose the fact that many of the churches in the association were actively engaged in missionary enterprise, and the association had contributed to missions, education, and benevolence a total of thirteen thousand four hundred and twenty dollars and forty-nine cents. In this year two churches in the association reported more than one thousand members each. The Hamlin Memorial Church in Springfield reported one thousand one hundred and ninety members and the First Baptist Church in Springfield two thousand two hundred and one. At the meeting this year Rev. Lewis M. Hale was moderator and Robert H. Baker was clerk. The pastors in the association were H. H. Martin, R. A. Hutson, John H. Toppas, Lee Penny, W. Z. Stovall, Willis Murdaugh, R. M. Holloway, Marvin Pringle, Cecil Daniels, R. L. Ford, A. C. Keith, Gerald Moore, C. A. Wright, William McTeer, Melvin Womack, H. N. Salsman, Fred Jackson, Luther Rodgers, C. W. Dyer, F. H. Terry, F. O. Sanders, Earl W. French, Lewis M. Hale, T. H. Wiles, H. T. Abbott, J. W. Geren, N. G. Bristow,

S. P. Newberry, L. V. Swadley, G. O. Van Noy, Robert H. Baker, R. A. Tracy, J. F. Sherman, and M. A. Crocker.

Dixon Association

This body was organized in 1874 of five churches in Phelps, Pulaski, and adjoining counties. It was resolved that the association should be a missionary association.

The first annual meeting was held in Dixon, in October, 1875. Elder F. M. Matthews was moderator and R. M. Miller, Jr., clerk. In 1879, there were 13 churches in the association with 429 members and there had been 9 baptized. The churches at this time were: Beaver Creek, Corinth, Hopewell, Mt. Zion, New Salem, Pisgah, Pilot Knob, Rolla, and St. James.

Dixon Association, in 1933, was composed of 14 churches with a total membership of 1,998 and had baptized 67 converts in the preceding year. The moderator at this association was Rev. B. S. Groff and the clerk was W. T. Cox. Among the pastors of the association were: H. J. Maples, B. S. Groff, Ferd Affolter, John Brand, Roy C. Jett, George A. Craig, A. R. Cole, M. E. Neal, F. B. Raines.

Lafayette and Johnson Association

This body was organized October 29, 1874. Dr. Henry Talbird was chairman and B. F. McElroy was secretary. There were fourteen churches represented in the convention that had formerly been members of Blue River Association, and they met at Mound Prairie Church for organization. They voted then to form a new association. They adopted a constitution in which it was provided that it was to promote the preaching of the gospel in its own bounds first of all and then throughout the world. Four hundred and thirty-three dollars and fifty cents was raised for missionary work.

The second annual session of this body was held in 1876, and the reports showed that there were twenty-two churches and an aggregate membership of one thousand four hundred and eighty-nine. The ministers in that year were D. C. Bolton, A. M. Cockrell, J. S. Casterson, J. Gott, B. F. Goodwin, Amos Horne, L. M. Horne, R. H. Harris, W. C. Ligon, I. N. Newman, E. Roth, G. W. Smith, H. Talbird, D.D., F. M. West, S. B. Whiting, C. White, C. N. Wester and C. M. Webster.

By 1879 there were twenty-five churches with one thousand nine hundred and ninety-one members, and in 1880 there were twenty-six churches with two thousand two hundred and ninety-one members. In that year there had been one hundred and thirty-three baptisms.

The outstanding man, probably, in the association at this time was William C. Ligon, the great preacher and organizer. His name occurs very frequently in the minutes of the association, and he was always a welcome and useful visitor. He was a great friend of William Jewell College and helped to secure its organization. Another leader in the association during these years was Henry Talbird, a native of South Carolina. Up to the war he had been a college president as well as a minister. During the war he volunteered and rose to the rank of Colonel, serving with distinction until his health broke down. After the war he was pastor in Alabama and then at Henderson, Kentucky.

In 1872 Dr. Talbird became pastor of the First Church in Lexington. He was a student, a successful pastor, and an evangelist of high order, all this in addition to his work as a college teacher and president.

Later in its history Lafayette-Johnson Association was divided and two new associations, Lafayette County and Johnson County, took its place.

Wayne County Association

This association was organized in 1875 out of churches dismissed for that purpose from Black River Association. The churches were all of them in Wayne County, and were McKenzie Creek, Philippi, Oak Grove, Black River, Bethel, Lebanon, Logan's Creek, Mount Pleasant, Liberty Hill, and Pleasant Grove. These churches had a total membership of four hundred and forty-four. The ministers were Isaac Lane, A. R. L. Meador, J. W. Wilson, J. B. Wallace, M. A. Taylor, and David Sheets.

Wayne County Association had difficulty at first over the question of missions and contained an element unfavorable to missions outside the association. At the meeting in 1878 Elder A. R. L. Meador reported as missionary of the association, and there seemed to be a growing spirit favorable to missions. At this meeting the association resolved to aid in building an institute of learning at Smithville. This was the Mayfield-Smith Academy, afterward

Will Mayfield College. In 1878 there were eighteen churches with a total of six hundred and seventy-eight members.

In spite of some differences over missions and of the handicap of a large territory the association still exists, and in 1933 it reported nineteen churches having a total membership of fourteen hundred and fifty-three with twenty-seven baptisms. At that meeting Rev. J. T. Collins was moderator and M. S. Smith clerk. The pastors in that year were J. T. Collins, A. Carter, Arthur Cooper, C. W. Wallis, Ottis A. Hughes, J. A. Carter, M. S. Smith, George Ray, Noel Twidwell, P. A. Abernathy, and Wade L. Cochran.

Charleston Association

This organization was formed in 1876 with four churches in Scott County that had previously belonged to Cape Girardeau Association. These churches were: Morley, New Hope, Richwoods, and Sylvania. There were only 146 members in these churches. The constitution adopted makes the new association an auxiliary of the General Association.

At the third session, held in 1879, Rev. J. G. Shearer was moderator and J. M. Brazeal, clerk. There were now nine churches with a membership of 239.

In 1880, ten churches were represented with 313 members and there had been 94 baptisms. This year Rev. W. B. Richardson had been missionary and Rev. T. A. Bowman, under the state board, had given time and effort to this association.

In 1933, J. T. Sanders was moderator and D. D. Hill, clerk, and among the pastors of the association were: O. R. Steiner, F. Ernest Bray, Allen B. Cooper, Phil Sanders, J. A. Reynolds, B. E. Overby, Wade Freeman, A. E. Ray, E. J. Newson, Lawrence Ray, J. W. Jeffries, C. E. Moore, Leslie Garrison, Lem Council, and Luther Moore.

The reports this year showed 24 churches with a total membership of 3,470 with baptisms amounting to 142.

Dry Fork Association

This organization was formed from churches dismissed by the Gasconade River Association. There were seven of these churches, having a total membership of three hundred and forty-seven. In its organization it showed that it was in accord with the general beliefs and practices of Bap-

tists, and it began at once to foster missions, both within the association and in wider territory. In 1879 the reports showed twelve churches and seven hundred and sixteen members. At that time there were seventeen ministers.

In 1881 there were sixteen churches with eight hundred and fifty-five members and seventy-eight baptisms.

Since nearly all these churches were in one county, Dent, it was later decided to change the name of the association to Dent County Association, and this body held its session in 1933 with reports from seventeen churches with a total membership of one thousand eight hundred and seventy-four and twenty-five baptisms.

At this session of the association Rev. John W. Jack was moderator and Miss Alma Wise, clerk. The pastors of the association at this time in addition to the moderator were D. F. McCormick, Alphus Capps, J. E. Gaines, F. M. Brown, H. B. Whiteaker, C. H. Ormsbee, and O. C. Wilcoxon.

Pleasant Grove Association

Pleasant Grove Association was organized in September, 1877, at Pleasant Grove Church in Scotland County from 9 churches formerly members of Wyaconda Association and two other churches newly organized. These 11 churches had 658 members and this first meeting had J. W. Kittle as moderator and Theodore Williams as clerk. The constitution and articles of faith were those of Wyaconda Association and the new body entered at once upon missionary and Sunday school work appointing an executive board and a Sunday School committee.

The third meeting of the association was held in 1879. At this time there were 15 churches, 855 members, with 54 baptisms. The reports show further that \$125 had been spent on missionary work in the association. Elder W. H. Pulliam had labored for a part of the year as missionary. The pastors in the association at this time were: J. W. Kittle, John Rowe, and J. M. Golden. By 1881 there were 16 churches and 781 members.

In 1933, Pleasant Grove Association had 20 churches, 1,823 members with 27 baptisms during the year. At this session C. R. Long was chosen moderator and Lloyd St. Clair was clerk. The pastors in the association were: E. J. Powell, E. D. Dawson, E. A. Harris, Virgil Graves, C. K.

Green, C. M. Moore, J. M. Dawkins, D. B. Wineinger, Walter Sutton, Ivan Cull, A. N. Wilkinson, and A. A. Braungardt.

Mt. Salem Association

Seven churches, formerly members of Bethel Association in northeast Missouri organized Mt. Salem Association October 19, 1878. These churches were in Knox, Lewis and Shelby Counties. They had a total membership of 513. At the second annual session in 1879 two new churches were received and there were the following ministers in the association: J. P. Griffith, M. S. Smith, John Eaton, H. Eaton, G. W. Eaton, O. Collins, P. N. Haycraft, and R. Taylor. Mt. Salem Association in 1922 was composed of 12 churches having 855 members. The baptisms during the year numbered 49.

In 1933 there were 14 churches, 606 members and 22 baptisms. The moderator this year was C. C. Downing and the clerk, E. B. Anderson. The pastors were Gordon Whiteside, W. W. Webb, J. L. Foley, N. S. Dunham, Henry White, J. P. Samson and F. L. White.

Pettis County Association

This body held its first annual session with Flat Creek Church, October 24, 1879. Six churches were represented, having 406 members. B. T. Thomas was moderator and W. B. Bough, clerk. At the third meeting, held in 1881, seven churches reported with a total membership of 213, with 19 baptisms. Pettis County Association disappears from the record, its place being taken, in 1881, by Harmony Association. A letter from T. A. Wood, a prominent member of Harmony Association, written July 12, 1882, says that Harmony Association took the place of Pettis Association because the new organization could harmonize with difficulties that had arisen in Pettis Association. At the first meeting of Harmony Association, which was held December 16 and 17, 1881, the sermon was preached by L. W. Whipple. Nine churches reported and the moderator was B. T. Thomas and the clerk, A. J. Hall.

PERIOD V

**A Time of Growth and Development
1880 to 1914**

CHAPTER I

The General Association to 1887. The Semi-centennial

IN 1880, the association held its meeting at Carrollton. The introductory sermon was preached by Rev. William Harris and the officers of the preceding year were re-elected.

The changed attitude in the feeling of the association was evidenced by a resolution offered by Dr. S. H. Ford and unanimously adopted calling attention to the peace and harmony which prevailed in the denomination in the state and which were marked in the organization of the association.

The report of the Missionary Board was read by the president, Rev. J. C. Maple, and it is quite a different document in its general attitude and outlook to the one of the former year. The board evidently had become more optimistic with greater enthusiasm for the work than previously. The work of Dr. Yeaman as corresponding secretary is noted with approval. \$5,753.81 had been contributed during the year and the balance remained in the treasury amounting to \$1,254.96. Attention is called also to the work of the missionaries and missionary pastors supported by the board, with 186 baptisms and other work performed by them.

The board said also that, following out suggestions made in 1872, they had districted the state and had appointed a man in each district to look after that particular bit of territory.

A special committee dealing with the report of the missionary board recommended that the corresponding secretary who had been employed at \$25 a month for part time service be now employed for full time at adequate salary. Reference is made to a vindication of the board which it had sent out during the year in answer to the attacks made on it and on a resolution made by Dr. S. H. Ford the action of the board in sending out this vindication was approved.

This year a long and able report on foreign and domestic missions was submitted by a committee whose chairman was Dr. H. Talbird, and this report calls attention to the fact that Miss Annie Luther, daughter of Rev. John H. Luther, had felt herself called to be a missionary. Afterward Miss Luther spent many years as a successful missionary in Brazil.

To this meeting of the association was submitted the thirteenth annual report of the corresponding secretary of the Sunday School Board. This was a very able document from the pen of Rev. M. L. Laws, the corresponding secretary.

The committee on obituaries this year noted the passing of a number of able and useful men. Among them were Samuel C. Major of Fayette most generally recognized as rendering the most important and valuable service to the association as president of the executive board and as treasurer at times.

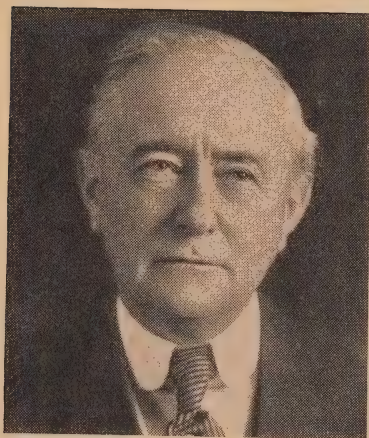
The forty-seventh annual meeting was held at the Third Church, in St. Louis, in 1881. The same officers were re-elected and the introductory sermon was preached by Rev. J. V. Schofield of the Fourth Church in St. Louis.

As usual, the report of the missionary board was the center of interest at this meeting of the board. The reports showed that great progress had been made and great expansion had taken place in the work of the board. The receipts had grown greatly amounting this year to \$11,199.69, and the money had been used in the support of missionaries and of missionary pastors who had labored during the year. There was a balance on hand of \$2,324.25. By this time it was apparent that the difficult years through which the association passed from 1876 on was largely over and the years that followed were years of successful work on a large scale.

The committee on obituaries noted the passing of O. P. Moss of Liberty, a layman and deacon active in the work of the General Association and a leader among Missouri Baptists.

The year 1881 saw the organization of a new society. It was organized for the relief of disabled ministers and the families of deceased ministers, and came to be known as the Board for Ministerial Relief. Thirty men went into the original organization in 1881, and W. Pope Yeaman, mod-

Moderators of General Association, 1880-1914



E. W. STEPHENS
1897-1906
1908-1916

J. F. KEMPER
1907

erator of the association, was elected its president. John T. Williams was made secretary. The treasurer was John A. Guthrie, and the society employed John M. Applegate as its general agent.

The minutes of 1881 note the passing of another one of the great laymen of Missouri, James Harris of Ashland. The companion and fellow worker of D. H. Hickman and Elia Bass in their gifts and labors for benevolences had died during the year. At one time he and Hickman and Bass had given \$5,000 apiece to found a Theological School in William Jewell College. James Harris was a business man, able and successful, a representative of his county in the General Assembly, and a Christian man. In honor of his great friend, D. H. Hickman, James Harris named his son David Hickman Harris. This son became the famous Judge Harris, moderator of Little Bonne Femme Association, moderator of the General Association of Missouri, and one of the leading laymen Missourians have had.

In 1882, the Missionary Board in its report summed up the total amounts given for state missions in all the years of the General Association's work. Its report showed that the total was not entirely accurate as the minutes of the General Association for a few years could not be found, and the gifts for those years could not be included, but the total recorded amounted to \$114,054.54.

The report of the Sunday School Board, this year, showed that on the resignation of Secretary Laws, the Board elected Rev. M. P. Matheny as secretary, who served only a very short time and resigned.

In 1882, Rev. M. J. Breaker, in reporting for the Sunday School Board, of which he was president, recommended that there be one board for Missions and Sunday Schools employing a joint secretary for both these interests. This recommendation, however, was not approved and the existence of both boards, missionary board and Sunday School board, continued.

The association paused, this year, to mark the passing of two of its prominent workers, Rev. Martin Luther Laws, a native of Virginia and son of a Baptist minister, was born in 1842, was educated in Columbia College, graduating in 1869. He entered a business life in Kansas and felt the call to preach which he resisted but finally yielded and was ordained and chosen as pastor at Glasgow, Missouri, in 1871.

He was called to the Park Avenue Church, in St. Louis, in 1873 and resigned because of ill health. He was then employed by the Central Baptist and was later pastor at Boonville, where he again was forced to resign because of ill health, in 1877, and in October of that year he was chosen corresponding secretary of the Missouri Baptist Sunday School Convention, which afterward became the Sunday School Board of the General Association. He served six years with notable success in this capacity and died when he was 40 years old in 1882. His services to the denomination, particularly as secretary of Sunday Schools, were very great.

In the same year the association noted the passing of Rev. Joshua W. Terrill, M.D. This man, a member of the famous and useful Terrill family, was baptized by A. P. Williams, licensed to preach by Mt. Olive Church and ordained by William Duncan, A. M. Lewis, and Thomas Fristoe. He was for 43 years a minister of the gospel. During that time he served eleven churches as pastor, was moderator of Mt. Pleasant Association and was declared by resolution of the General Association to be "able, upright, just, and manly."

The meeting in 1883 was held at Trenton. The introductory sermon was preached by Rev. John T. Williams. The former officers were re-elected. The report of the Missionary Board was read by its president, Rev. J. C. Maple. It shows that forty missionaries had been supported for part or full time during the year. These men had baptized 605 converts. The reports called attention to the widening influence of the General Association and to the multiplied calls for help from every part of the state. Forty-four associations had contributed to the funds of the General Association during the year. There were in all sixty-five of these associations and this shows a great increase in co-operation on the part of associations since 1878.

The report also calls attention to the approaching semi-centennial and urges that it be fittingly observed. The total receipts by the Board during the year were \$12,015.60.

This year the report on Home and Foreign Missions was presented by Rev. J. C. Armstrong, chairman of the committee. It is a clear and able presentation of the existing conditions and opportunities in these two fields.

The Sunday School Board reported that they had employed Rev. T. W. Barrett as missionary from November,

1882, to July, 1883, when he resigned and was succeeded by Rev. John T. Williams.

In this year occurred the death of Rev. B. McCord Roberts. He was born in 1810, in North Carolina. He became a Christian and a member of a Baptist church early in life, but the church of which he was a member and the surrounding Baptist churches were anti-missionary and because of this young Roberts joined the Methodist Church, but after coming to southwest Missouri he reunited himself to a Baptist Church in 1849. For a number of years he represented the General Association in southwest Missouri and was one of the leaders in that great section of the state. He helped to found Southwest Baptist College and was the organizer of the First Baptist Church in Springfield. He was a wonderful preacher and the resolution says of him: "He had a mind of rare strength and analytic power."

The Semi-Centennial

As the year 1884 approached the leaders of the General Association planned to celebrate the fiftieth anniversary of the organization of that body in a fitting and proper way. Accordingly, when the association met with the First Baptist Church at Marshall, Missouri, a program had been prepared in celebration of the fifty years during which the association had been in existence. By resolution of the association a memorial volume was published which contained not only the proceedings of the association in regular form but also the addresses delivered on this occasion. It is enough to say that the high order of the addresses fitted the great occasion celebrated.

The pastor of the entertaining church was Dr. J. C. Maple, who had begun his work as a Missouri pastor at Cape Girardeau, in 1857. A part of the intervening years had been spent in Kentucky, but most of his life up to that time had been given to churches in Missouri. He had been pastor of the First Church at Kansas City, at Chillicothe, at Springfield, and for a second time at Cape Girardeau, at Mexico, and finally at Marshall. While still pastor at Marshall he had been commissioned by the governor of Missouri to represent the state at the World's Fair in Paris and had made a tour of Europe.

Such had been his scholarly attainments, having been graduated from Shurtleff College with a degree of A.B.

and later an A.M., Dr. Maple had received the degree of Doctor of Divinity from William Jewell College and also from Baylor University in 1881.

Dr. Maple had been a close friend of the General Association during his entire career in Missouri, and when Dr. W. Pope Yeaman resigned as president of the executive board to accept the work of the corresponding secretary, Dr. Maple was made president of the board. In this position, which he filled for six years, he did a great work, and it was entirely fitting and proper that the address of welcome to this semi-centennial meeting should be delivered by a man with the background and experience of Dr. Maple. He was pastor of the entertaining church, and in a very happy and pleasing manner welcomed the fiftieth meeting of the General Association.

The response to the address of welcome was made, by appointment of the moderator, by B. G. Tutt, at that time pastor of the Second Baptist Church in Liberty. This address was highly appropriate to the occasion. In it Dr. Tutt pointed out the triumphs and successes of fifty years of endeavor.

The preacher of the introductory sermon was Dr. G. W. Hatcher, the pastor at Carrollton, Missouri. Dr. Hatcher served Missouri Baptists for many years in many important positions. His fine personality, his consecration and devotion enabled him to do good work as pastor of some of the most important churches in the state.

He chose for his subject of this sermon on this great occasion "Divine Companionship," and his texts were Matthew 1:23; "And they shall call his name Emmanuel, which being interpreted is God with us," and Matthew 28:20; "Teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world. Amen." Based on these great texts from the Scriptures Dr. Hatcher developed the thought that all success in preaching and in spreading the gospel is based upon the companionship of Jesus. Even today, after a lapse of fifty years, this great sermon may be read with interest by all those who believe in the Divine Presence with His people.

One of the great addresses of the meeting was delivered by Dr. W. H. Burnham, long a minister and teacher and leader among Missouri Baptists. He was a graduate of William Jewell College and had sat enthralled under the

teaching and the preaching of that matchless orator, William Thompson. Dr. Burnham was active in the General Association for many years, and the older ones among us can remember with what veneration he was looked upon during the later years of his attendance. His long years of experience, his great services, and his tremendous powers caused him to be looked upon with veneration by the younger men of the association.

He chose for his subject, "The Men Who Organized the General Association." This address was delivered first of all at a celebration held at Providence Church where the association was organized in August, 1834, and in it Dr. Burnham pays a great tribute to the leaders of the Baptist work who in 1834 organized the General Association. That the discourse was not all serious and solemn is evidenced by the following quotation. Dr. Burnham had said that we must not expect perfection even in the founders of the General Association and then went on to refer to a large number of those present in the following lines: "Indeed, if you desire a perfect man you must search for one having the physical form of J. B. Wornall, the declamatory powers of Dr. Yeaman, the modesty of Fleet, the piety of Barrett, the liberality and cool, hard sense of Charles Hardin, the greatness of Patrick, the companionableness of Armstrong, the black whiskers of Pollard, the portliness of Sam Nowlin, the slenderness of Felts, the tallness of Dr. Cook, the shortness of Bent, the crab-appledness of J. T. Williams, together with the pure heart, the dictatorial agreeableness of L. B. Ely, the positive generousness of Sister Thornhill, the gentle purity of Cora Chalfont, the amiable decisiveness of Sister Rothwell, the kindly sympathy of Sister Wornall, the solid substantialness of Sister Hatcher, the editorial dignity of W. H. Williams, Reed's mouth, Rothwell's nose, Black's fatness, Burnham's leanness and meanness, and when thus endowed, if not perfect, he may at least be considered as the electrified impersonation of active stillness; the snoring concentration of somnambulistic wakefulness; the essence of vociferous muteness; the embodiment of silent thunder." After this play upon the characteristics and the foibles of his brethren and himself Dr. Burnham said, "We now proceed to the task before us, leaving it to Dr. Yeaman to assure you that 'man's religiosity consists not in an evanescent emotionality but in an eminent practicality!'"

After these pleasantries Dr. Burnham went on to paint

remarkable pictures of that wonderful group of men who founded the association. He reserved to the last a tribute to James Suggett, who had just died and who was buried not far from the place where the General Association was organized.

"The Missionaries From 1834 to 1884" was the title chosen by Dr. W. J. Patrick for one of the most scholarly and eloquent addresses of the entire meeting. With the touch of a master he told of that great host of men who, moved by missionary ardor and zeal, had gone up and down all over Missouri preaching the gospel, and this address stirs the blood even today.

One of the great Missouri Baptists of that day and many succeeding days was Dr. W. Pope Yeaman. As a distinguished and successful pastor he had preached the gospel eloquently in many of the leading pulpits of Missouri. He had been president of the executive board of the General Association, resigning this position at the request of the board to become the corresponding secretary. He filled this position for a number of years and with unsurpassed power went up and down Missouri pleading with the indifferent and unenlisted Christians and churches in favor of missionary endeavor.

His subject on this occasion was "The Spirit and Scope of State Missions." As was to be expected this address was a notable one, reviewing the motive which drives men in the face of hardships and difficulties to carry the gospel to the lost, and then, speaking almost as a prophet, he pointed out the future triumphs of missionary work in Missouri.

As was entirely proper, one address was on the origin and progress of the association. For this work of history Rev. J. T. Williams, D.D., had been selected, and the remarkable address that sets out the beginnings of the association and something of its career amply justifies the selection of this great preacher and educator for this service.

Perhaps of all the addresses delivered none is of greater interest than the scholarly and eloquent address made extemporaneously by that great leader among Missouri Baptists, S. H. Ford, who spoke on some changes in the fifty years. More than any other speaker, even in that distinguished company, he was able to speak directly to those who heard. His opening sentence was, "Brethren, it has been said old men talk of what they have done, young men

of what they are doing, and fools of what they are going to do some time or other. Being of the first class mentioned, I shall speak (not of what I have done, but) of what has been done, to some extent, during the last fifty years."

Dr. Ford turned to consider the harmony of this semi-centennial, and with characteristic happy inspiration he called attention to the fact that the morning sky contained on that morning the conjunction of six planets, an unusual and remarkable event in astronomical history, and said, "Glorious vision—not seen for centuries, not to occur again, perhaps, while the world abides—is it a heavenly token? 'The stars in their course fought against Sisera.' They smile upon us. Six planets rising and moving in conjunction, move amid the splendor of star galaxies and world systems, God's marshalled host marching to a divine melody among the fields of light—may we not at least learn a lesson from it?"

From this introduction Dr. Ford went on to touch with master hand the changes that fifty years had brought, and he told an incident in the life of Jeremiah Vardeman written by himself more than twenty-five years previously that casts a light on the character and life of that great preacher.

He had been summoned to preach at Old Salt River Meeting House. He was alarmed when he discovered Jeremiah Vardeman as one of his hearers. He insisted that Vardeman preach, but met with the refusal, but after the sermon Vardeman, then unable to stand, sat in front of the pulpit and preached with great earnestness and power, and at the conclusion a boy came forward and kneeled beside Vardeman and gave himself to Christ. "And," said Dr. Ford, "that boy, Dr. J. T. Williams, has just preceded me in this program."

Another intensely interesting address was delivered by Dr. J. C. Armstrong, then a young man, and now, after fifty years, still a leader of Missouri Baptists. He spoke on the educational institutions of Missouri. It is entirely fitting that the last years of the man who on this occasion set out clearly and forcibly the history of educational institutions under the patronage of Baptists in Missouri should be devoted to the service of the greatest of these institutions, William Jewell College.

He was followed on the program by Dr. W. R. Rothwell who spoke on "Ministerial Education." Dr. Rothwell's long

service to Missouri education, his deep appreciation of the need of the young minister for training, fitted him amply for the discussion of ministerial education.

Another interesting item on the program was a long poem called "Our Jubilee," written by Mrs. Sarah S. Dodge of Commerce, Missouri, and gave expression to our thankfulness for fifty years of the General Association. Mrs. Dodge was the daughter of Dr. Adiel Sherwood.

In addition to delivering the welcome address, Dr. J. C. Maple was called upon to speak on the moderators of the General Association. Fifteen men had served in that distinguished place from Jeremiah Vardeman to W. Pope Yeaman, and Dr. Maple paid proper and able tribute to these men.

The history of the corresponding secretaries and of the recording secretaries of the General Association was given by Rev. G. W. Hyde at request of the executive board.

This concluded the formal program of the centennial meeting. Certain other interesting events occurred, not on the program. One of these was the presentation by Honorable H. C. Wallace of a cane made from the wood from Old Bethel Church to the moderator of the association, Dr. W. Pope Yeaman.

At the same meeting Dr. W. H. Williams of the Central Baptist presented to the moderator, in a brief and interesting address, a handsome gavel made of a piece of wood from Old Providence Church, where the association was organized. This wood had been secured by Jeremiah B. Vardeman, the son of the first moderator, and presented to Dr. Williams. It was the request of Dr. Williams that this gavel should be used on this special occasion and then kept to be used again at the centennial celebration in 1934.

Upon this presentation the moderator asked Dr. S. H. Ford to respond which he did "in his characteristically felicitous and eloquent manner."

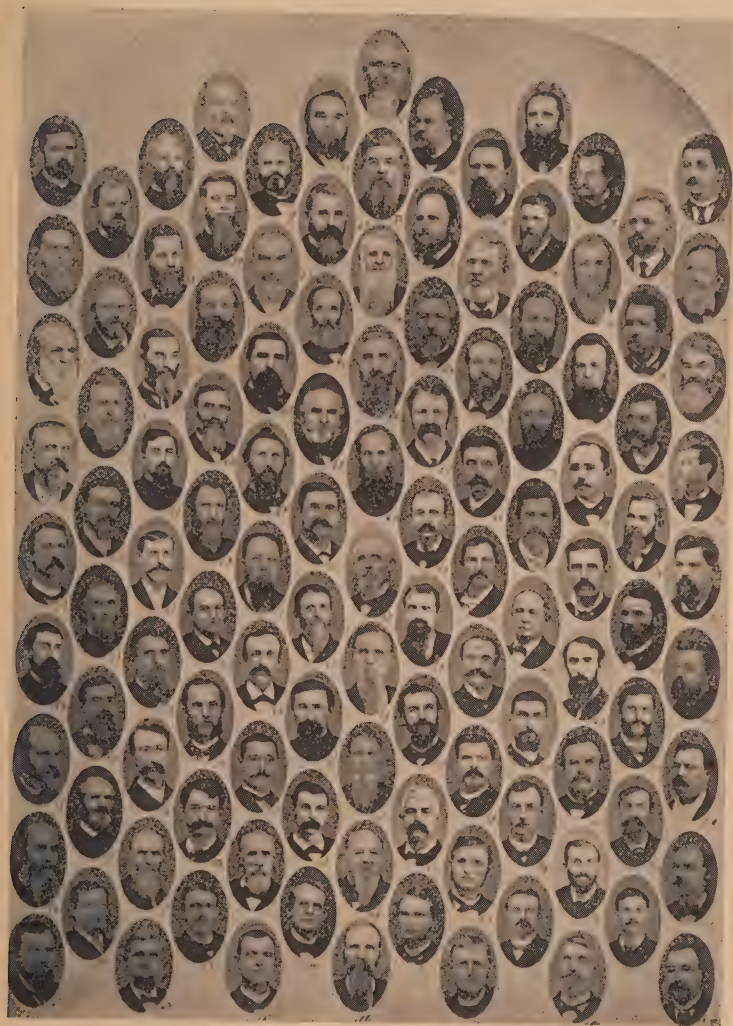
At the same meeting the moderator of the association, at the request of Dr. W. H. Williams of the Central Baptist, made a public presentation of a cane made from the wood of Old Providence Church to Dr. J. C. Maple, president of the State Mission Board.

The reports to the association showed the growth that had taken place in the fifty years since the body was or-

.KEY TO SEMI-CENTENNIAL GROUP

No.		No.	
1	Rev. L. E. Martin, Kirkwood, Mo.	58	Rev. W. T. Campbell, Kansas City, Mo.
2	Rev. W. H. Williams, St. Louis, Mo.	59	Elder J. M. P. Martin, Fulton, Mo.
3	Rev. A. E. Rogers, Vermont, Mo.	60	Rev. G. T. Colvin, Stanberry, Mo.
4	L. B. Ely, Carrollton, Mo.	61	Rev. G. W. Harmon, Miami, Mo.
5	Rev. I. T. Tichenor, D.D., Atlanta, Ga.	62	Rev. Geo. Boulsher, Carrollton, Mo.
6	Rev. J. Pearce, Mexico, Mo.	63	Rev. F. W. Leonard, Odessa, Mo.
7	Rev. R. M. Rhoades, Fairfax, Mo.	64	Rev. M. L. Thomas, Palmyra, Mo.
8	Rev. C. N. Wester, Fairville, Mo.	65	Rev. B. E. Harl, Marshall, Mo.
9	A. F. Fleet, Columbia, Mo.	66	W. T. Hearne, Lees Summit, Mo.
10	Rev. J. M. McGuire, Columbia, Mo.	67	Rev. J. T. Cowan, Sedalia, Mo.
11	Rev. L. B. Woolfolk, D.D., Nevada, Mo.	68	Geo. N. Elliot, Brookfield, Mo.
12	Rev. J. Reid, Vandalia, Mo.	69	Rev. A. Machet, Boonville, Mo.
13	Rev. S. Paxton, Montrose, Mo.	70	Rev. F. Menefee, Clinton, Mo.
14	Chas. E. Allen, Brookfield, Mo.	71	Rev. J. A. Smith, East Lyne, Mo.
15	J. A. Guthrie, Mexico, Mo.	72	Rev. W. R. Painter, Mt. Leonard, Mo.
16	Rev. W. Pope Yeaman, D.D., Columbia, Mo.	73	Rev. S. H. Ford, LL.D., St. Louis, Mo.
17	Elder James F. Smith, Mexico, Mo.	74	Rev. H. J. LaTour, Rockport, Mo.
18	A. C. Avery, Clinton, Mo.	75	Rev. C. S. Savage, Hannibal, Mo.
19	Rev. R. S. Duncan, Montgomery City, Mo.	76	Hon. J. B. Wornall, Westport, Mo.
20	N. J. Smith, Miami, Mo.	77	Rev. I. S. Nordyke, Marshall, Mo.
21	Rev. G. A. Crouch, LaGrange, Mo.	78	Rev. J. M. Plannett, Sedalia, Mo.
22	Rev. W. A. Nelson, D.D., Springfield, Mo.	79	A. B. Wheeler, Centralia, Mo.
23	Rev. H. Talbird, D.D., Lexington, Mo.	80	Rev. J. L. Carmichael, Princeton, Mo.
24	Deacon M. E. Mottley, New Hartford, Mo.	81	Rev. J. W. Black, Winston, Mo.
25	T. M. James, Kansas City, Mo.	82	Prof. J. G. Clark, Liberty, Mo.
26	Rev. S. Y. Plitts, Huntsville, Mo.	83	W. B. Stout, Appleton City, Mo.
27	Rev. J. W. Swift, Bellevue, Mo.	84	Rev. J. S. Price, Tipton, Mo.
28	Dr. W. B. Glover, Marshall, Mo.	85	Rev. T. A. Bowman, Salem, Mo.
29	Rev. J. A. Minter, Canton, Mo.	86	Jno. T. Chandler, Liberty, Mo.
30	Rev. J. C. Maple, D.D., Marshall, Mo.	87	Rev. E. T. Shelton, Pleasant Green, Mo.
31	Rev. L. Elledge, Shell City, Mo.	88	Rev. L. T. Fisher, Knob Knoster, Mo.
32	Rev. Jehu Robinson, Otterville, Mo.	89	Genl. Van Cleve, Macon, Mo.
33	Rev. A. C. Rafferty, Greenwood, Mo.	90	Rev. A. L. Holman, Brookfield, Mo.
34	Rev. H. M. Richardson, D. D., Maryville, Mo.	91	Rev. J. A. Garnett, Brookfield, Mo.
35	Rev. G. L. Talbot, Chillicothe, Mo.	92	Rev. H. C. Barton, Clinton, Mo.
36	Rev. B. G. Tutt, Liberty, Mo.	93	Rev. J. E. Petty, Breckenridge, Mo.
37	Rev. B. L. Mitchell, Bolivar, Mo.	94	Rev. T. W. Barrett, Columbia, Mo.
38	Leland Wright, Fayette, Mo.	95	Rev. J. Hickman, Cape Girardeau, Mo.
39	Rev. J. M. Jones, Kearney, Mo.	96	Rev. S. H. Pollard, Fulton, Mo.
40	J. S. Denham, Rocheport, Mo.	97	Rev. J. D. Hecker, Webb City, Mo.
41	Rev. G. W. Hyde, Lexington, Mo.	98	Rev. R. K. Maiden, Pleasant Hill, Mo.
42	Rev. W. R. Rothwell, D.D., Liberty, Mo.	99	Rev. Wm. Bell, Miami, Mo.
43	Rev. L. M. Berry, Warrensburg, Mo.	100	Rev. Wm. Harris, St. Louis, Mo.
44	Rev. J. L. Tichenor, Napton, Mo.	101	Rev. S. M. Victor, Montrose, Mo.
45	Rev. W. D. Cave, Maywood, Mo.	102	Rev. A. J. McCune, Louisiana, Mo.
46	Prof. Jas. R. Eaton, Liberty, Mo.	103	Rev. F. M. Meyers, Miss. Saltillo, Mexico.
47	Rev. T. H. Stephens, Breckinridge, Mo.	104	Rev. H. C. Lollar, Mt. Vernon, Mo.
48	Rev. J. C. Armstrong, Mexico, Mo.	105	Rev. J. L. Lawless, St. Joseph, Mo.
49	Rev. J. F. Kemper, Louisiana, Mo.	106	J. B. Vardeman, New London, Mo.
50	Rev. G. W. Hatcher, Carrollton, Mo.	107	Rev. T. M. S. Kenny, Hamilton, Mo.
51	Rev. J. T. Williams, D.D., Paris, Mo.	108	Rev. M. L. Bibb, Montgomery City, Mo.
52	J. H. Pollard, Clarence, Mo.	109	Rev. J. S. Conner, Slater, Mo.
53	Rev. A. N. Bird, Liberty, Mo.	110	Rev. W. J. Patrick, Curryville, Mo.
54	Rev. B. F. Rice, St. Joseph, Mo.	111	Rev. O. L. Bronson, Appleton City, Mo.
55	Jno. M. Gordon, Mexico, Mo.	112	Rev. Ray Palmer, Jefferson City, Mo.
56	Rev. C. L. Butts, Maryville, Mo.	113	Hon. G. W. Morehead, Glasgow, Mo.
57	Lewis E. Kline, St. Louis, Mo.	114	C. H. Hardin, Mexico, Mo.
		115	Rev. A. Barton, Oak Grove, Mo.
		116	Rev. T. H. Walton, New Hope, Mo.

**Group Attending Semi-Centennial Meeting in
Marshall, Mo., 1884**



ganized. The funds handled by the treasurer during the year amounted to fifteen thousand three hundred and sixty-four dollars and seventy-six cents, and the report of the executive committee showed that it had been a year of active work by the missionaries of the board. These missionaries had preached four thousand two hundred and twenty sermons, had witnessed the conversion of six hundred and eighty-two people, and had baptized four hundred and fifty-six converts, and had helped to constitute fourteen churches. This year there were sixty-seven associations in the state, one thousand three hundred and thirty-four members, and all these churches had baptized six thousand five hundred and sixty-four people. The total membership of Missouri Baptists had grown in the fifty years from fifty-two hundred to eighty-six thousand five hundred and sixty-eight.

At this meeting of the association there was only one member who had been present fifty years before at the organization. That man was Jeremiah B. Vardeman, son of the first moderator, and he and Leland Wright, another distinguished layman who served as corresponding secretary in 1834, were invited to sit on the platform.

The memorial volume which was published after this meeting in 1884 contains also a message to the Baptist Churches of Missouri called A Plan for the Management of Church Finances. It was issued by A. F. Fleet, Frank Ely, and E. W. Stephens, committee of the executive board, and it earnestly requested all the Baptist churches in the state to give careful consideration to the merits of this plan.

In addition there is bound in the volume a copy of the memorial program which is an elaborate and interesting document.

1884-1887

Although the service of Dr. Yeaman was very great and was evidently effectively fruitful, the opposition to him continued and when, in 1886, he yielded to a petition presented to him signed by more than 1,000 citizens of Boone County asking him to become a candidate to congress for that district, the opposition to him was greatly increased. At that time he was moderator of the association and corresponding secretary of the Missionary Board. At the meeting of the board it was voted by a bare majority that the

office of corresponding secretary be vacated; and, when the association met, an attempt was made to displace Dr. Yeaman as moderator of the association. This attempt, however, failed.

As was quite to be expected these attacks on Dr. Yeaman were very irritating to him. He took them, however, in good spirit and his only expression of feeling in the matter is found in the following quotation from his history of the General Association as he speaks of his removal from the corresponding secretaryship. "The corresponding secretary might have been successful in the political episode if he had been willing to resort to means of election as reprehensible as some used to compass his displacement as corresponding secretary."

When the office was vacated, Honorable C. H. Hardin, former governor of Missouri, was asked to fill the place temporarily which he did for one month most effectively. He was followed by J. C. Armstrong, who also served for one month, and then the board elected in December, 1886, Rev. S. M. Brown to be corresponding secretary of the Missionary Board.

This seems to have been the entry into service of the General Association of one of the most able and remarkable men of all the long list who have worked in some official capacity for the General Association. S. M. Brown was a young man, a native of North Carolina, and a man of unusual gifts as a writer of hymns, as a singer, and as a preacher and organizer. The author remembers distinctly his first acquaintance with S. M. Brown and relates something of the experience because doubtless it was typical of many such experiences all over Missouri.

In 1885, as a boy, I attended a meeting of Black River Association at Oak Grove Church. Being one of the associations in a corner of the state with the means of travel not very well developed, visitors were not very common to the meetings of Black River Association in those days, but the attention of the association was attracted by the presence of a young active, vigorous man, who announced that he represented the Central Baptist and that his name was S. M. Brown. He preached with great power and wonderful effect before the association and then seated himself at the organ and in a voice of power and sweetness sang with much tenderness and moving appeal his own song,

"Missouri for Jesus." The effect of this visit was marked upon the association. New life was apparent and renewed interest in missions followed, at once, and the policy of the General Association in choosing and sending out into the state such men as S. M. Brown was amply justified by the increased cordiality of the members of Black River Baptist Association toward the general work of the state and the increased contributions for this work.

In such visits as this, in laborious work, as corresponding secretary, as field editor for the Central Baptist, as pastor and church organizer in Kansas City, and editor of the *Word and Way*, S. M. Brown has served the denomination ably and well for more than half a century. One other song written by him which he sang with great effect in many places in the state was called "Going Back Home." He has recently published an interesting volume called *The School of Experience*, which is a review of his active life as minister, pastor, secretary of missions, and editor.

The following high tribute was paid by Dr. Yeaman to his successor in the history of the General Association and is quoted here as showing the high regard felt for the new secretary by Dr. Yeaman and also representing the impression had by Missouri Baptists of Brother Brown. "He at once entered upon the work with that energy and zeal that has distinguished his ministry in this state for (now) full twenty years. He is a preacher of extraordinary power and with a popularity to be almost envied. He brought to his office work all the resources of speech and pen, and created for himself and his work a most favorable impression upon the great body of Baptists in the state. His earnest sermons—always listened to by large crowds, his fervent appeals for the missionaries, his touching and entertaining anecdotes, his solo presentation of his own original songs—sung by him with great effect—called forth liberal contributions and made for him hosts of friends. His success in the financial work of state missions, and his popularity as a preacher brought to him great influence in the councils of the denomination."

Under the administration of Rev. S. M. Brown the work of the General Association moved forward in a most gratifying way. At the session in 1887, it was reported that \$12,-046.18 had been collected for the work and that 42 general missionaries and 5 local missionaries had been supported and that 646 converts had been baptized. In the next year,

1888, the reports showed collections amounting to \$15,-519.57 and his money had been used in the support of 4 general missionaries, 13 local missionaries, and 41 churches had been aided. The baptisms this year by the missionaries amounted to 1,116.

The reports in 1889 showed that the good work was continued. Fifty-eight missionaries had been supported and 37 churches aided, and the baptisms under direction of the board numbered 1,148, and the collections for the year amounted to \$16,567.13. These three years are phenomenal in their successful carrying on of the work both in the amount of money raised and the baptisms administered. They surpass anything in the former history of the General Association.

In 1890, the board said in its report "Rev. S. M. Brown was reelected corresponding secretary but after one month's consideration of the matter decided that it was his duty to retire from the work which had begun to impair his strength. His decision seemed to be a calamity to the work of the board. His faithful service and his phenomenal success in raising money and in stimulating a wide interest in all our denominational enterprises seemed to make him a necessity to continued prosperity in state missions." In November, 1889, Dr. J. C. Armstrong was chosen corresponding secretary to do office work only and the reports show, in 1890, that the collections amounted to \$14,740.72, and that 58 missionaries and agents had been employed, 42 churches aided, and that there had been 901 baptisms.

When the missionary board met in October, 1890, it employed Rev. S. M. Brown at a nominal salary to take charge of the office work of corresponding secretary and employed two men for field work, one the Rev. Dr. A. F. Baker, south of the Missouri River, and the Rev. Dr. A. C. Rafferty, north of the Missouri River.

The reports, presented in 1891, show that the collections for state missions amounted to \$13,049.80, that 57 missionaries had been supported, and 42 churches had been aided while the baptisms numbered 916.

The board re-employed Rev. S. M. Brown on the same conditions as before in October, 1891, and the reports at the end of the year show that the collections had been \$13,687.69, that 57 missionaries had been employed, and 50

churches aided, and that the baptisms for the year were 1,172.

In October, 1892, Rev. S. M. Brown gave up his connection with the work of corresponding secretary and gave himself to the work of the mission church called Tabernacle Church, in Kansas City. A little later he founded in connection with Rev. R. K. Maiden, D. D., a Baptist periodical called *The Word and Way*.

On the final resignation of Dr. Brown as secretary the board chose Rev. W. T. Campbell and for five years he served as corresponding secretary of the board. He was a man of fine spirit and qualifications who gave himself earnestly to the work. The record, in spite of the financial difficulties of the country in 1893, was a good one. The summary for the five years of his work shows that 300 missionaries had been supported and 235 churches aided while 6,786 converts had been baptized. The amount raised amounted to \$56,939.59. At the conclusion of this period there was a deficit amounting to \$6,665.04 which had been occasioned largely by the difficult financial situation of the country, and by the fact that the program was planned on a large scale.

In October, 1897, the board chose as its corresponding secretary Rev. T. L. West, of Carrollton, who then entered upon one of the longest and most eminent periods of service of any one ever in the office of corresponding secretary.

CHAPTER II

Changes in Plans of Work. Controversy Over Boards and Methods of Work.

The Missouri Plan

IN 1887 there were introduced into the meeting of the association certain amendments which aimed at a reconstruction of the machinery of the organization. Up to this time that machinery had been fairly simple, but tended to increase as the business of the association grew more extended. These amendments to the constitution were finally adopted in 1889 and constitute what came to be called, "The Missouri Plan," which continued in effect until 1915. The chief results secured by these amendments were two in number.

Instead of one Missionary Board as was then in existence two boards were created. One was called the Board of State Missions and Sunday Schools and was charged with these great interests during the times when the association was not in session. It was in effect the executive board of the body. The other board was called the General Board of Home and Foreign Missions. This body was charged with promoting these great interests in the state.

The second thing provided for was that the boards of missions of the two great conventions, north and south, should be asked not to make direct solicitation of funds in the state, and to withdraw the agents that had represented them. For a number of years the American Baptist Home Mission Society of the Northern Convention kept a paid agent in Missouri to solicit funds and to look after the interests of that great body in Missouri. The same things were true of the Home Mission Board of the Southern Baptist Convention. At the same time the Foreign Missions Boards, north and south, each kept an agent in the state. This meant that four paid agents from out the state as well as the corresponding secretary of the Missionary Board in Missouri gave attention to these several interests and undertook to raise money for them. This resulted in much rivalry and confusion and some competition among the sev-

eral interests. After some discussion these great boards agreed to withdraw their agents and to accept the proposed plan of the General Association. This provided, in short, that one board, called the General Board of Home and Foreign Missions, should look after these interests and that the funds gathered by the board, if they were undesignated funds should be divided between the Northern and Southern Board in such ratio as the receipts of each during the five preceding years bore to the total collected for Home Missions in one case and Foreign Missions in the other.

In the operation of this new plan, as was inevitable, some men were affected adversely. One of the most notable examples of this was the case of R. S. Duncan. For many years he had represented with great ability and diligence the Foreign Mission Board of the Southern Convention. This left him without connection with the organized work. He had begun his work as agent for Foreign Missions in 1869 and for twenty years had rendered great and valuable service in this important field. It was quite natural that the adoption of this new plan was a sore disappointment to him. Like many another Christian man in similar circumstances he accepted the situation and as pastor, evangelist and writer he continued to serve the interests of the Kingdom.

There was bound to be some opposition to the plan, but in spite of that it worked well and the results seemed to justify its adoption.

Acting on this change in the constitution the association elected a General Board of Home and Foreign Missions. One of the members was E. W. Stephens, who was elected president of the board and served for many years in this capacity. It was determined by the board to create two departments, one of home missions, the other of foreign missions and to employ a secretary for each department. Dr. S. F. Taylor was appointed corresponding secretary for the home mission department and T. M. S. Kenney secretary for foreign missions. Headquarters for this board were established at Columbia and the work was begun. The board submitted its first annual report in 1890, expressing gratification with the results under the new plan. In 1891 the report of the board showed that S. F. Taylor had resigned his position as secretary for home missions and had been succeeded by W. L. Boyer. At the same time Rev. T. M. S. Kenney had ended his service as

secretary of foreign missions and had been succeeded by Rev. B. G. Tutt, D. D.

The selection of both these men was justified by the results of their work. Both continued until the two places were combined in 1896. The following table gives some idea of their work in raising funds for these great objects. In 1892 the reports show the collection of \$9,059.79 for foreign missions and \$6,475.90 for home missions. In 1893 the figures for these two interests were \$12,255.59 and \$5,712.49 respectively. In 1896 the amount for foreign missions was \$8,576.64 and for home missions, \$6,104.51.

In 1896 a committee composed of M. J. Breaker, J. F. Kemper, T. C. Carleton, G. L. Black and J. M. McManaway reported on the general mission situation. After paying tribute to the fine work of secretaries Tutt and Boyer, the committee pointed out two serious conditions in the work. One was failure to enlist the pastors of the state in the work of missions, the other was the heavy cost of the agency system being used. In view of this situation the committee recommended that the Board of Home and Foreign Missions, at an early date, employ one man only as secretary and try to reduce expenses as much as possible. It is clear that the purpose of the committee was to provide for more work of a foundational nature to be done. After long discussion the report was tabled indefinitely.

However, the Mission Board reported in 1897 that they had elected one man only as secretary, driven to this step, by the necessity of reducing expenses, and that they had chosen Rev. M. J. Breaker, D. D., as secretary. Dr. Breaker entered upon this work with characteristic enthusiasm and energy and for the years until his death in 1907 performed notable service in this important place. Dr. Breaker was an unusual man. He had been pastor in Mt. Pleasant Association, president of Huntsville College, had taken an active part in the meetings of Mt. Pleasant and other district associations and the General Association. His mind was keen and he was constantly examining the reason for certain existing conditions. He was critical in his attitude, but his criticism was constructive in character. He had introduced the resolution in the Mt. Pleasant Association looking to divorcing missionary and educational activities of the General Association, he had made the motion which changed the name of the executive board to missionary board, he had been active in putting "The Missouri Plan" into operation

and he had been chairman of the committee which in 1896 had asked for increased efficiency in mission work.

He brought certain great qualities to the position which enabled him to do an outstanding piece of work. He was humble in his attitude, feeling the greatness of the task and his own insufficiency. He was personally popular, was energetic in a high degree and was devoted to the work he undertook. In a comparison made in 1899 some idea is given of the effectiveness of his work. In 1896, 352 churches had given to home missions, \$5,573.00. In 1899, 585 churches gave \$6,912 for this purpose. In 1896, 378 churches gave \$8,576 to foreign missions, while in 1899, 675 churches gave \$9,400 for that purpose. The total gain in mission offerings in the three years was about \$3,000 a year.

In 1906 the total gifts for home and foreign missions had risen to \$37,364.49, a truly remarkable expansion in ten years.

Dr. Breaker died in 1907 and his death was the occasion of much sorrow and a great loss to the work. He was succeeded in the secretaryship of missions by H. E. Truex, D. D., another able and energetic man who continued to serve in this important place until the reorganization of the plans of work in 1915.

At the same time the General Board of Home and Foreign Missions was created in 1889 the Board of State Missions and Sunday Schools was organized and continued to function until 1915. This body was really the executive board of the association. It continued to maintain headquarters in Mexico and chose former Governor Hardin as president.

At first S. M. Brown was corresponding secretary and was succeeded in 1892 by Rev. W. T. Campbell, a good and devoted man who served until 1897. When he declined further election the board persuaded the efficient and well-beloved pastor at Carrollton, Rev. T. L. West, to accept the place. He held the position until the change of plans in 1915, and endeared himself to Missouri Baptists as few other men in the long history of our work. He brought to the work of corresponding secretary certain outstanding qualities which enabled him to serve with great efficiency. He was an unusually able preacher. He had fine business judgment and his personal characteristics were such as to

win thousands of devoted friends. Added to these qualities he had a strong and vigorous constitution, great energy and power to work, and devotion to God's cause.

The great growth of the work under his leadership is shown, as far as figures may show religious work, in the following comparisons: In 1897 the summaries of the report show that 49 missionaries and other workers had been employed, that they had baptized 919 converts and a total of \$10,453.30 had been collected for the work. In 1906, the workers numbered 159, they had baptized 4,643 and the receipts were \$29,005.74. In 1914, there had been 142 workers with 4,316 baptisms performed, and \$32,649.62 had been collected for state missions. These are remarkable figures and testify to the fine work which Brother West had done.

It is to be noted that the expansion of these years in this period was in spite of the opposition to the General Association and its organizations. This was the third time in its history that the association was called upon to face bitter and determined opposition. The first of these was the anti-mission controversy that was already beginning when the organization was formed and which was concentrated around and upon the new mission body. The next time the association was compelled to be the target of severe criticism and attack was during the decade from 1870 to 1880. This was really a war of newspapers.

The opposition encountered during the present period was of a different nature. It was not against mission work as such, it did not center about the paper of the association, but was an attack on its methods of work, and of course, indirectly, on the association itself. It may be termed the "anti-board war" for it was on existence of the mission boards and their activities that criticism was concentrated.

The matter at issue concerned the very existence of all boards. Baptists, in Missouri, as elsewhere have been accustomed to carrying on mission enterprise cooperatively by means of representatives banded together for mission purposes and called frequently "Mission Boards." District associations have generally appointed district mission boards with authority to act in the name of the association in the collection of funds for missionary purposes, in the employment of missionaries, and to have general direction of the

work during the recess of the association. In all these activities, of course, the district board is held accountable to the association and reports each year the results of its activities, the amount of money collected, the missionaries employed, the work done, and other items of interest.

The same principle, in general, is carried out by the General Association in Missouri. The boards have had various names. Sometimes there has been a separate board for foreign missions, one for home missions, and one for state missions. At the present time, the General Association elects an executive board that is charged with responsibility for all the missionary, educational, and benevolent work of the association.

In the wider field of the Southern Baptist Convention the same general plan is followed. A foreign mission board, a home mission board, and an educational commission are appointed, charged with responsibility for activities within their respective fields, all of them responsible to the meeting of the Southern Baptist Convention.

Apparently, such plans are simple and logical. If the district association, for example, is to carry on missionary enterprise during the year, then obviously some one or ones in the association must give thought and time to the work. The association is in session usually only two or three days during the year and of necessity such a large body cannot be in session often. On the other hand the work is continuous. Decisions must be made. Constant effort must be put forth to arouse and keep alive the mission spirit in individuals and in churches. What simpler plan could be found than to appoint some members of the association and ask them to assume some degree of responsibility for doing this work. Whether they be called a committee or a board their authority is limited and temporary and their activity is apparently necessary if the work is to be done.

In considering these matters it should be kept in mind that the so-called boards are not self-perpetuating. In most cases they are chosen directly by the body they are to represent. Frequently their term is one year and whether it is one year or more, they must eventually return to the body that elected them for re-election and that body can and does fix the term of these board members and the method of electing them.

Upon the face of it, it would appear that no more sim-

ple, logical plan free from danger could be evolved than this.

And yet this system with its simplicity and its apparent safeguards has been the object of bitter criticism and attack. This attack has been on two features of the plan. One of them has had to do with the question of cost. It has been said, in Missouri, that the various boards of associations and the General Association have cost the Baptists an undue amount of the money given for missions and those in opposition have said that this money could be saved by abolishing all boards and giving the money directly to missionaries. Needless to say this appeal has had its influence on a good many Baptists at various times.

The other point of attack has been the charge that the existence of boards and superintendents of missions tends to the creation of overlordship, of danger to the liberty of the individual Christian and of the individual church. Much oratory has been poured out in an effort to convince Baptists in Missouri that they are in danger from a potential Pope to rule over them growing out of these various boards.

The sincerity of some of the opponents of boards is not to be attacked whether they were opposed to the cost or to the danger of undue centralization of power.

Those who have thus attacked not missions but the methods of carrying on mission work have been variously called in Missouri. Sometimes churches which have been serious critics of the system of work have called themselves or have been called "Landmark" Baptists, meaning by this that they think that their plans are older and more in accord with the Scriptures than the plans of the organized Baptist forces. That would indicate that they have set up the old landmarks of faith and of practice. No one, of course, can oppose any attempt to bring present beliefs and practices in accord with the teachings of the Bible, provided of course that the Bible is rightly interpreted and construed.

Sometimes these opponents of the present system of carrying on mission work have called themselves "Gospel Mission" Baptists, indicating by their choice of name that they mean to carry on missions after the gospel plan. Practically, their idea has been to have each church or each individual Christian send contributions directly to missionaries or else to some unpaid representative who would then forward the money to the mission field. The advantage

claimed for this method is that it saves the cost of offices, secretaries and superintendents of missions. There are today, in Missouri, a number of Baptist churches which call themselves "Gospel Mission" churches. Again there is nothing to be criticised in the fact that a church desires to carry on its mission work in the simplest and least expensive way. The real difficulty lies in the fact that, just as was the case with the anti-mission Baptists, those present-day opponents of the board plan are sometimes unwilling to allow those Baptists who prefer the board plan to go on with their work unmolested. Evidently it is one thing for a church to decide to give to missions directly without the assistance of a board or a secretary, it is quite a different thing for such a church to oppose and to criticise another church for preferring the organized plan. Such criticism and opposition are unwarranted. It must be said that on the other hand the criticism and opposition sometimes brought against the "Gospel Mission" churches by advocates of the board system are also unwarranted.

The second difficulty in this plan is that experience has shown that left to themselves, without suggestion and constant appeals, churches will not contribute directly to missions. Perhaps it is not logical but nevertheless, it appears to be true that unless Baptist churches contribute to missions through regularly organized channels, they will contribute only in the most irregular and sporadic manner, if at all. The result has been, where tried, that churches have practically given up mission work altogether.

Before examining some of the incidents in this contest over the board system, it is well to look with some care at the two chief objections urged against this system. One of these is the cost of boards. It must be said in so far as this criticism has been applied to district mission boards, it is almost entirely unfounded. District mission boards have, in all cases, served without salary and have for the most part paid their own traveling expenses. They have had no paid employee except the missionary. In the case of these boards, mission money contributed by churches has gone almost one hundred per cent to the support of a missionary. The only expense attached in most cases has been a small amount for postage expended in carrying on the work. It is most certainly true that the opposition of expense is not a valid one when urged against the work of district mission boards.

The case, of course, is somewhat different in respect to the General Association. In this case it is and has been necessary to use some of the funds for the paying of expenses. These expenses have usually been the maintenance of an office, the salaries of a secretary or superintendent and his assistants and office force, and a small amount for postage, and the traveling expenses of the members of the boards. Taken altogether these items amount to a considerable sum in any year, and, considered apart from their purpose and their return, they might and have been made the subject of bitter attacks. However, no business institution exists that does not spend some money that does not have an immediate relation to the primary function of the business. A shoe factory sets aside a considerable appropriation for advertising and the employment of salesmen. Such funds do not contribute directly and immediately to the manufacture of shoes but are certainly legitimate and necessary expenses and contribute indirectly to the very existence of the business.

In the same way, the expenses incurred in the conduct of mission work, some of which are not immediately related to mission activity, are when carefully examined found to be necessary and legitimate. It is a different matter to conduct a small neighborhood business and one that reaches out to all quarters of a state. There are more than 240,000 Baptists in Missouri. Any attempt to reach them, to ask for mission funds, to undertake to inspire them to missionary enterprise is a great task. The money they send in must be carefully taken care of and accounted for. Literature on the various items of missionary work must be distributed. These two items, the collection and accounting for money and the distribution of literature, both demand an office with an office force.

Opposition is sometimes made to the salary paid the secretary or superintendent of missions. It is clear, however, that such a secretary or superintendent, if he is worth anything at all, is, himself, a missionary going about over the state preaching the gospel, teaching and instructing and inspiring individuals and churches. His salary is not only indirectly but directly and immediately paid for missionary purposes, and the same is true of those who assist him in the various fields of activity whether among women, college students, young people, or in the Sunday Schools.

The other item of expense sometimes opposed is the payment of the traveling expenses of the members of the board that conducts the work during the recess of the General Association. This amounts to a considerable item although by no means as large as many people have supposed, and, as the members of the board are to keep themselves informed regarding the work so as to give to the program the benefits of their experience and the best thoughts and are to carry to their churches and communities information regarding missionary activity, they must attend the regular meetings of the board. All these members are active in their own churches, give according to their ability to the entire work through their own churches, and to ask them to travel the long distances required of many of them in attendance at meetings without recompense, is not only to be unfair to them but in the end must greatly reduce their ability to support the work of their local churches.

It goes without saying that in all these expenditures, as in all others, there must be constant guard on the part of every one concerned that no money is wasted but that for every dollar paid out there must be an adequate return either direct and immediate or else indirect and mediate. The history of mission enterprise in Missouri and almost everywhere among Baptists is free from any charge of wastefulness or extravagance and accordingly it seems that the charge against the mission board system based on the waste of money is unfounded. Judged by its results, by the amount of money contributed through it, by the small amount of expense used as compared to the large amounts of money raised, the system is entirely justified in this point, and the study of our history leads to the conclusion that unless some such device had been adopted the missionary enterprise of Missouri Baptists would not and could not have been carried on. It is a discouraging thing to find that some Baptists have been willing to hurl the charge of money grabbing at good and loyal men who have been employed by the mission boards.

The other seriously urged opposition to the board system is the danger imagined in it of its becoming an overlord of Baptist churches and individuals. When the system is examined carefully and all the safeguards set up for it are considered, it seems that the charge of domination could hardly have been made by reliable men if they were fully

informed. Let us examine the system. The district mission board of an association is usually elected each year by the association itself, although sometimes the mission board has been appointed by the various churches in the association, each choosing one member on the board. These board members usually serve one year without pay and, as has been said, without even recompense for their traveling expenses. Their business is to raise funds, to employ a missionary, and to make settlements with him and to direct his work. At the end of the year they go back to the association, submit a report of their activities to that body, and are discharged or re-elected as the Baptist Association, itself, decides. Surely there is nothing in such a board to arouse any feeling of apprehension on the part of Baptist churches. Such a board has no legislative powers. It cannot make laws for churches or associations or individuals. It has no powers of enforcement and may not discipline either churches or individual members but is simply the business administration of the association during the periods of its recess. Complaint is sometimes made that the same members serve on these boards from year to year. This opposition is based on the idea that membership on such a board is an honor to be sought and should be passed around allowing many, if not all, the members of the association to share in this honor. Such a conception, of course, is very far from the truth, and it is to be doubted whether anybody ever sought election on a district mission board. The perfectly natural thing has been that once an association is able to find a group of men to give their time and thought and money to the business of the association, that association is very likely to try to retain these men, but even the wildest flight of imagination can hardly see a time when such a board could exercise any real control over Baptists.

An analogous situation exists in the General Association. Sometimes the secretary of a mission board or the superintendent of missions has been spoken of as if he were a master over Baptists. Again, this is far from being the case. He is, in all cases, an annual employee selected by the board and accountable to the board and to the General Association, and unless his actions are approved by both the board and the General Association his term may be ended at any time. No such employee ever takes the attitude of directing Baptists what to do. His attitude is and

must be far different. He asks and persuades, he cannot drive or order.

Like the members of the district boards, the members of the larger board representing the General Association are chosen at a meeting of the association, usually for three years, but again they hold their office at the pleasure of the association, which at any meeting can drop them from the list and substitute others. The work of such a board, while important, is by no means of such character as to endanger the liberty of action of any Baptist church. In fact, such a board must always conform to the general public opinion among Baptist churches. Accordingly, any fear that a hierarchy might grow out of the board system is entirely baseless and unnecessary and is due to a misunderstanding of the true situation.

It is not the purpose of the writer in discussing the mission controversy that raged to cast any reflection on the good faith of those who opposed missions or the methods of mission work. It is true that all Christian men are exposed to the temptations incident to ambition and perhaps these temptations have had their influence in opposition to missions and mission boards, but it is not the purpose here to raise these questions with regard to brethren in Missouri who have taken the other side of this controversy. Perhaps some opponents of missions were moved by unworthy motives. It would be a remarkable thing if that were not true. Perhaps some of those who opposed mission boards were moved by envy and ambition. It would be remarkable if this were not the case. On the other hand, it would be entirely unfair and untrue to charge all opposition to these motives or to accuse all or a great part of the opponents to missions and boards with improper motives. It is perfectly clear that many of the opponents of missions were good men whose sincerity and earnestness cannot be doubted. Thomas Peyton Stephens and Theodoric Boulware gave such evidence by long lives of devotion that they were as sincere in their positions as their opponents, that we cannot question their fidelity to what they believed to be the truth, however much we may regret their stand on these questions. The same thing is true, of course, of many other men who opposed missions. Missionary Baptists today have no attack on those who differ with them on missions. Sometimes loose talk and unfounded charges have been found on both sides of the controversy. In general,

however, the invitation contained in the resolution of 1863 by Mt. Pleasant Association expresses the spirit of missionary Baptists, that these Baptists who have declined to support missions agree with us on the great fundamental truths and many of them evince in their lives their Christian character.

None of this is intended to approve in the least the course of the anti-mission Baptists. That it resulted in great harm and loss there seems to be no question. That it hindered the work of preaching the gospel in Missouri and throughout the world is greatly to be regretted. The same things must be said of the great controversy that raged for a time over the questions of mission boards. Just as in the beginning of our work, the impulse to carry on is found in two groups of Baptists, those who care little or nothing for boards and general organizations but who trust in individual effort or efforts of individual churches. The contribution of these people to our work has been great. There is also that group of Baptists who have believed in cooperation on a large scale. These people have fostered the General Association and are connected with the boards of foreign and home missions of south and north. It is impossible to fail in recognition of the great service rendered by this group. Perhaps much more could have been done if all could have seen alike and worked together. Since that was impossible, it is a matter for the greatest gratitude and thanksgiving that some who would not work in one way have worked in another way and all have contributed to the great growth of Baptists in Missouri.

It is not to be overlooked that there is now, and has always been, a group of Baptists much larger than we could wish who have cooperated in the work of missions neither with the General Association nor the district association nor with their own church. There have been whole churches, not opposed to missions, not believing as some of the anti-missionaries of the early day did that God does not want or expect his people to interfere with the evangelization of the world. But this group of Baptists have simply been indifferent to the whole matter. Appeals for help in evangelizing their own communities have fallen on deaf ears, and they have taken the same attitude toward wider missionary effort. Like the members of the ancient church at Ladiocea, they are neither "hot nor cold" on this matter of missions. They do not foster missions. They do not op-

pose missions. They simply neglect missions. This group is after all the greatest problem in relation to missions that Missouri Baptists have faced during the years of its history.

Before closing this long chapter on the mission question in Missouri, it is proper to point out the fact that while the General Association has done a great amount of work both in destitute places within the state and throughout the world, that its vigorous prosecution of the work has stirred up the missionary spirit of many thousands of our people and thus contributed greatly to advancement of our cause in Missouri so that it is impossible to estimate, with clearness, the value of its existence and service to the denomination, a great deal of work has been done by many churches and associations whose cooperation with the General Association and whose appreciation of the General Association has been limited. As the student of history reads the records of some of the associations, particularly at a distance from the usual meeting places of the General Association, he is struck by the fact that they have come into contact with the General Association in the most casual way only. Few representatives from these associations have ever attended the General Association, and in some cases the visits of representatives of the General Association have been few and far between. The contributions of some of these district associations to the work of the General Association have been very small. In fact, it is not difficult to find some associations of missionary Baptists that have not felt themselves to be connected with the general work. Some of these bodies have carried on for a hundred years and have done a great deal to evangelize their territory. Many of them have kept missionaries in the field for most of the time. They have preached the gospel and won men and baptized them. They have planted new churches and fostered them. Some of them have been interested in foreign missions and have given from year to year to this great part of our work. It is not meant, of course, that these churches and associations have rendered as great service as those which have taken up the burdens of missions in a cooperative way with the General Association, but there is no desire to overlook the fact that they have rendered services of great value. Most of them have finally come to closer relationship with the General Association.

CHAPTER III

The General Association. The Centennial of Baptist Churches in Missouri

THE period from 1890 to 1914 was one of comparative freedom from disturbing matters on the floor of the association. Such was the progress made, such the growth in mission work that such opposition as was felt in the work was not often voiced in the meetings. Dr. S. H. Ford made three attempts to amend the constitutional provisions regarding membership so as to allow any Baptist church to send representatives to the association without the payment of any amount to the funds of the association. These proposed changes were not approved. They were renewed from time to time by R. K. Maiden and others but were not put into the constitution until in 1915. Other minor matters formed the subjects of discussion but in general the period was one of harmony so far as the meetings were concerned.

Changes in leaders are noted. In 1897 Dr. W. Pope Yeaman, whose long service as moderator had been of great distinction, refused to accept the position longer and was succeeded by E. W. Stephens. Of all the long list of distinguished and able men who have filled the place of moderator these two have served the longest terms. Death was busy during these years.

In 1891, the association paused to pay tribute to two famous Missourians who had served long and ably in many places. These were Dr. E. S. Dulin and Dr. John T. Williams. Dr. Dulin had been pastor, evangelist, and had served as a member of the faculty or as president in William Jewell College, Stephens College, and Lexington College. In all these places he acquitted himself with great credit and was evidently a man with great gifts as a teacher and minister.

John T. Williams had also been a successful pastor and college president, and he was for a number of years the recording secretary of the General Association. His serv-

ices here were greatly appreciated and were commented on most cordially at the memorial service.

Again, in 1892, the association was called upon to pay tribute to two distinguished and useful members. These were Honorable Charles H. Hardin and Honorable J. B. Wornall. Both of them were great laymen. Both were men of business ability who had acquired large property. Brother Wornall served 21 years as president of the board of William Jewell College, was greatly interested in the building up of churches in Kansas City and in the work of his church and association as well as the work of the General Association. He was always a leader. He was generous, strong in purpose, and wise in counsel, and he was greatly missed in Baptist circles.

The resolution regarding the death of Charles H. Hardin spoke of him as one of the great men of America, commented on the fact that his administration as governor cleared the good name of Missouri and brought about a sane and effective plan for dealing with the financial problems of the state. His gifts to the denomination and church had been very large. Hardin College was founded through his generosity. For a number of years he was president of the missionary board of the General Association and during a long career his advice and counsel and help were sought and greatly appreciated. He, too, was greatly missed upon his death.

Other men were being raised up in the good providence of God to supply the leadership missed in the going of these and other good men. The minutes show that R. K. Maiden, then a young man, was appointed on the nominating committee in 1892, thus beginning a long and useful career in the service of the general organization. As pastor, as leader, and particularly as editor of the Word and Way he rendered great service. In retirement now he enjoys a well deserved rest from his heavy labors. In 1898, the name of Samuel E. Ewing occurs as chairman of the enrollment committee and he thus began a long career of useful service in the work of the general organization. For many years he has been the able and efficient recording secretary of the General Association, giving freely of his time and talents to the service of the denomination. He has been a successful pastor, member of many boards, and is now continuing his work as City Superintendent of Mis-

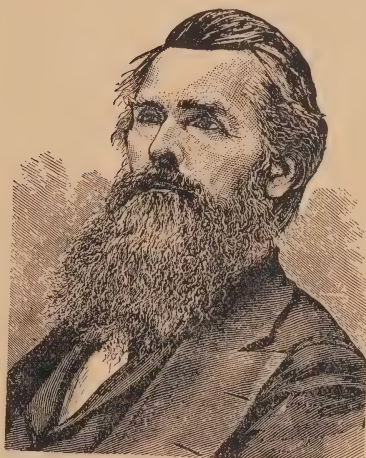
Some Missouri Baptist Editors



JAMES CLAYTON ARMSTRONG
Editor Central Baptist



WILLIAM HARRISON WILLIAMS
Editor Central Baptist



DAVID BURCHAM RAY
Editor American Baptist Flag

sions in St. Louis. Few men in the state are more widely known or more greatly loved than Dr. Ewing.

A. W. Chamblis and T. W. Barrett died in 1894; Rev. J. F. Colwell and L. B. Ely in 1896; W. R. Rothwell in 1899; W. M. Senter in 1901. In 1901, J. D. Murphy passed to his reward and A. K. Yancey in 1903.

In 1903, J. H. Luther, then a resident of Texas died. He had served long and well, as pastor, editor of the Central Baptist and had been prominent in the General Association. He was one of the men who prepared the report on Relations to the Civil Authorities and was then, himself, under bond for the crime of preaching the gospel. In 1904 death put an end to the great career of William Pope Yeaman. Some account of his remarkable service to Missouri Baptists is given in connection with his work as corresponding secretary of the Missionary Board.

The association noted the passing of James Reid in 1905. He had rendered yeoman service in several parts of the state, notably in St. Charles County. In the same year there died one of the men who had served it for many years and in a most distinguished manner. So great was the place which Samuel Howard Ford had filled, so long his period of service and so valuable his service that this statement regarding him is embodied here. When the association met after his death, the moderator, E. W. Stephens, referred with great feeling to the fact that one year previously, S. H. Ford, then in attendance at the General Association for his sixty-second year had led the devotional service. While he had not been a member of the body which had organized the association he had known practically all the great leaders of Missouri Baptists.

Dr. S. H. Ford lived a long and very useful and active life, much of which was spent in Missouri. He attended the semi-centennial of Missouri Baptists at Marshall in 1884 and spoke of some changes of fifty years. He had known the great preachers and laymen of the early days, and in his address at Marshall told of preaching once when Jeremiah Vardeman was in the congregation. Dr. Ford lived and served for many years after the celebration in 1884. In 1900 he addressed the meeting of the General Association in Columbia. The writer was present and heard him and looked with affection mixed with highest respect and awe on the man whose life had covered so much of the

history of Missouri Baptists, who had known so many of the great leaders, and who, as preacher and pastor, orator, scholar, editor, and historian had achieved eminence in all these fields.

Upon Dr. Ford's death in 1905, Dr. Sam Frank Taylor, himself one of our leading Baptists, delivered a touching and eloquent eulogy on Dr. Ford. He touched on the matchless eloquence of the great preacher who, on occasion, could move the hearts of his hearers with irresistible power, and on the great place which he occupied in the affections and confidence of his brethren in the General Association.

For many years Dr. Ford lived in Tennessee and Kentucky, was pastor of large churches, and the editor of periodicals of great power and usefulness. A number of the leading churches of Missouri were greatly aided by him as pastor and by his work here, but to those of the generation that is now passing, he is best known, perhaps, as the editor of the *Christian Repository*, a monthly publication issued from St. Louis for some fifty years and filled with history, biography, religious news, sermons, all the material of high order, much of it written by the facile pen of its distinguished editor. The files of the *Christian Repository* will always be of the utmost value to the student of our history.

The Centennial of 1906

As the year 1906 approached Missouri Baptists became aware of the significance of the year in that it marked the end of the first century of Baptist churches in Missouri. Accordingly, in 1905, it was determined to hold the next session of the General Association with the First Baptist Church of Cape Girardeau, about ten miles from the site of Bethel Meeting House. Accordingly, the General Association met in Cape Girardeau in October, 1906. The first sessions of the meeting were held here, but on Wednesday, October 24, the General Association observed Centennial Day. Honorable Louis Houck of Cape Girardeau, owner of the railroad which connected Cape Girardeau and Jackson, although not a Baptist, was, as a historian of Missouri, greatly interested in the Baptist Centennial, and he placed a special train at the disposal of the association which carried some three hundred messengers and their friends to Jackson for a meeting in the Jackson church

building in the morning and later carried the same group to a point quite near the Bethel Meeting House grounds.

On arriving at the meeting house of the First Baptist Church of Jackson at nine forty-five, October 24, the association was called to order by the moderator, E. W. Stephens, and Dr. W. J. Patrick led in prayer. Reverend A. M. Ross, pastor of the Jackson Church, was introduced and delivered the address of welcome, stressing, as was fitting, the situation which brought the association to this part of the state. Moderator Stephens, with that tact and consideration which marked him as a great presiding officer, then called Dr. J. C. Maple, who was living in Cape Girardeau, to preside over this session of the General Association.

This choice of Dr. Maple was eminently fitting. He had come to Cape Girardeau as pastor of the church there in 1857. He was then a young man, just having graduated from Shurtleff College, and in the nearly fifty years that had passed he had won for himself a distinguished place in the respect and affections of Missouri Baptists. He had been pastor at Marshall in 1884 when the semicentennial meeting was held, and as pastor had delivered the address of welcome, and few men in the state were better known or held in higher esteem than Rev. J. C. Maple, D. D.

Too, it was fitting in another way that he should preside at this historical meeting. He had known many of the great characters of our history. Preceding him in the pastorate of the church at Cape Girardeau had been Thomas Parrish Green, its founder, and S. H. Ford, and his immediate predecessor in this pastorate was Adiel Sherwood. Dr. Maple had been the friend and associate of many men in Cape Girardeau County and vicinity who carried on the work begun at Bethel Church.

The addresses delivered and the papers read at this meeting in 1906 were of such a nature as to demand extended notice in this volume. Dr. Maple introduced first of all Rev. T. H. Jenkins of Marble Hill, whose address was on "Old Bethel." Brother Jenkins was peculiarly qualified to make this important contribution to the occasion. He had been born and reared in the vicinity of Old Bethel Church. His education and training had given him great interest in history, and his research had uncovered the original minute book of Bethel Church, and he was the author of a history of Bethel. It is a matter of no surprise that on an occasion

like this, devoted to the recognition of the work of Bethel Church, that Brother Jenkins acquitted himself with great credit. His address on this occasion is a real contribution to Baptist history.

Following him, Dr. Maple introduced a man who had taken part in the semicentennial celebration at Marshall in 1884, and Dr. W. H. Burnham spoke on "Changes in the Domestic and Religious Life in Missouri During the Past One Hundred Years." With wit and humor of high order, with vast store of knowledge, and with great powers as a speaker, Dr. Burnham set out the enormous changes that had taken place in the home life and the religious life in Missouri during the one hundred years.

Another man who had appeared on the program of the semicentennial meeting was introduced at this session by Dr. Maple—G. W. Hatcher, D.D. He, too, had acquitted himself in a most creditable manner at the meeting in Marshall in 1884 and justified his fame as he spoke on the subject, "Home Missions in the Nineteenth Century in Missouri." He pointed out how great has been the work of Missouri Baptists, and he called attention to the fact that John Mason Peck, the great Baptist missionary in Missouri, was the real founder of the American Baptist Home Mission Society. This great organization that has for one hundred years carried on the work of preaching the gospel in America was born in the brain and heart of John Mason Peck. He was the author of its constitution, and it was his fervent appeals for help in carrying on the work of missions that won his brethren to the support of this great organization.

"Foreign Missions in Missouri During One Hundred Years" was the subject of the address of Rev. R. L. Davidson. This was a real contribution to Baptist history. He pointed out that before 1860 the total offerings of Missouri Baptists to foreign missions were six thousand seventy-eight dollars and fifty-three cents, that in the next decade the offerings were twelve thousand seven hundred and thirty-two dollars and ninety-six cents, and from 1870 to 1880 they were twenty-seven thousand nine hundred and fifty dollars and thirty-six cents. In the next decade from 1880 to 1890 Missouri Baptists gave seventy-eight thousand six hundred and forty dollars and eighty-four cents. From 1890 to 1900 they gave ninety-one thousand eight hundred

and sixty dollars and eighty-two cents, while from 1900 to 1906 the offerings amounted to eighty-two thousand and forty-six dollars and fifty-four cents, and during the single year, 1906, the gifts amounted to twenty thousand eight hundred and forty-five dollars, more than three times the total amount given from 1806 to 1860.

Roll Call of Missouri Missionaries

Dr. Davidson also gathered together the names for the record of service of the forty missionaries who had gone into the foreign field as missionaries. So important is this list and so valuable to our history that it is quoted here in full.

China

N. W. Halcomb was born in Cass County, Missouri; educated at William Jewell College; sailed under appointment of the Southern Board for North China in 1881; resigned in 1885 on account of change in doctrinal views; served two years as American consul, and then returned home. He is now living in Texas.

Miss Lightfoot was born in Quincy, Illinois, in 1851; moved to Missouri and entered La Grange College in 1871; converted and baptized in 1874; in 1879 sailed for Ningpo, China, under appointment of the Society of the West; married Dr. Lord, a missionary under A. B. M. U., in 1884, and died of cholera in 1887.

Miss Emma Young was born in Williamson County, Illinois, converted and impressed with mission work at the age of fourteen; moved to Missouri and graduated from Southwestern Baptist College, Bolivar, Missouri, in 1883; appointed by Foreign Mission Board in 1883 for Canton, South China; assisted in the organization of boarding schools for girls; returned in 1889, and is now living in Massachusetts, the wife of Dr. Ayers.

Miss Mollie McMinn was born near Carthage, Missouri, January 24, 1868; was converted and united with the Pierce City Baptist Church, November, 1886, while a student in Pierce City Baptist College. Sailed under appointment of Southern Board for South China, October 17, 1889; lived five years in Canton, devoting most of her time to country work; 1895 and 1896 she spent at Shin Hing; in April, 1897,

she moved to Wuchow where she lived and wrought well as a personal worker until called to the home land by the illness of her father, who died in the summer of 1906.

William H. Sears was born January 5, 1865, near Prairie Hill, Missouri, on his father's farm, where he lived until he entered William Jewell College in 1881; he completed the A. B. course in 1888; was converted and baptized by his father, October 21, 1886, and joined the Thomas Hill Baptist Church; spent two years in Southern Baptist Theological Seminary and in February, 1891, was appointed by the Southern Board missionary to China and sailed for Pingtu, North China, October 26, 1891, where he has labored ever since as one of our most successful missionaries.

Mrs. Effie Johnson Sears was born August 27, 1871, at Thomas Hill, Missouri; was educated at the College Mound Institute and Salisbury Academy; was converted, baptized and joined the Baptist Church at Thomas Hill, Missouri, October 23, 1887. Sailed with her husband for North China where she labored until her death in 1903.

Peyton Stephens, son of Dr. T. J. Stephens, was born June 7, 1865, in Callaway County, Missouri; spent three years at the State University, and three years at the Southern Baptist Theological Seminary. He is a grandson of Rev. Peyton Stephens, who was pre-eminently the leader of the anti-mission movement in Missouri. He sailed under appointment of Southern Board for North China, October 19, 1893, where he has labored ever since.

John Thomas Proctor was born at Palmyra, Missouri, March 11, 1869; was converted, baptized and joined Little Albion Church in 1883; graduated from William Jewell College and Divinity School of University of Chicago; appointed by Missionary Union, November 22, 1897, to Huchow, China; chosen president of the first Baptist College of China in the fall of 1906. He is one of the leading missionaries on the foreign field today.

Mrs. John T. Proctor, was educated in Rosedale, Kansas; went to Chicago Training School, located with her husband at Belton, Missouri, where he was pastor two years and finally sailed with him for China.

John W. Lowe was born in St. Joseph, Missouri, October 2, 1868; converted at the age of fifteen, was baptized and joined new Salem Church, Daviess County, Missouri; grad-

uated from William Jewell College in June, 1893, and from the Southern Baptist Theological Seminary four years later; completed a two years' course in medicine in the Kentucky School of Medicine of Louisville; accepted by the Foreign Mission Board, September 22, 1898, as missionary to North China, where he has wrought mightily for God as a medical missionary ever since.

Margaret Savage Lowe was born in Daviess County, Missouri, September 17, 1869; was converted at the age of fourteen; was baptized into the membership of the Edinburgh Baptist Church; went to Grand River College, Lexington Baptist College, and Baylor Female College, Belton, Texas, where she took the degree of A. B., in June, 1897. After her marriage in September, 1897, she spent one year in Louisville, Kentucky, studying medicine. She sailed with her husband for China, in 1898.

Miss Mattie Dutton was born in Montgomery County, Missouri, February 16, 1866; was converted at the age of twenty-five and united with Zion Church, Montgomery County; attended Central Wesleyan College, Scarritt Bible and Training School, Kansas City, Missouri, and Baptist Missionary Training School in Chicago; was appointed by the Foreign Mission Board to North China, December 28, 1899, where she still labors.

Marion D. Eubank was born in Winchester, Kentucky, August 30, 1862; converted and baptized at Roanoke, Missouri, October, 1884; graduated from William Jewell College in 1891, and from Marion Sims Medical School 1893; was several years pastor of Emmanuel Baptist Church, Kansas City, Missouri; appointed by the Missionary Union, July 3, 1899, to Huchow, China, where he has labored efficiently ever since as a medical missionary. He has established a hospital in connection with his work.

Mary Sharp Eubank was born in Marion County, Missouri, June 7, 1867; was converted when thirteen years of age; attended normal at Chillicothe and Stanberry; graduated from Liberty Female College and the Baptist Training School, Chicago; married M. D. Eubank in 1894 and sailed with him for China in 1899.

Frank J. White was born in Decatur, Illinois, September 24, 1870; was converted and baptized into the Baptist Church, Cass County, Missouri; graduated from Ottawa University, Kansas, and from Rochester Theological Semi-

nary in 1901. He is the editor of the *New East*, a quarterly magazine, which is coming to have a large place in the literature of China. He has been chosen as one of the faculty of the New Shanghai Seminary.

Carl Vingren was born in Sweden, near Stockholm, in 1865; was converted at the age of seventeen and joined the Lutheran Church. In 1885, he was baptized and joined the Baptist Church; graduated from the Baptist Theological Seminary at Stockholm in 1890; soon after he was appointed by the Baptists of Sweden as their first missionary to China, where he spent four years, laboring in North China. His zeal literally consumed him and he came to Kansas City in 1896 to regain his health. God blessed him not only with the return of health but also with a great and continuous revival in the Swedish Church of which he was pastor. On May 26, 1905, he was appointed by the Foreign Mission Board to North China where he now labors.

Sigrid Hjelm Vingren was born in the city of Fahn, Sweden, March 1, 1879. Her father is a Baptist minister. She came to Worcester, Massachusetts, with her parents, when two years old. They moved to Chicago, Illinois, in 1888, where she lived until her marriage, November 2, 1898. She became a Christian at the age of thirteen. She has been a true helper to her husband in his work as a minister and missionary.

Africa

Payton A. Eubank was born in Clark County, Kentucky, January 13, 1857; converted at fourteen; graduated in the full course, with Syriac and German besides, at the Southern Baptist Theological Seminary in May, 1882; moved to Missouri and was finally appointed by Foreign Mission Board to Africa. He was first stationed at Abbeokuta and afterwards at Lagos. He was finally compelled to return to the homeland on account of ill health.

Laura Houchens Eubank was born in Boone County, Missouri; married P. A. Eubank in 1882 and sailed with him to Africa, where she shared nobly his toils and labors.

Cynthia Morris was born in Ste. Genevieve County, Missouri, not far from Farmington; attended the lectures in Louisville Seminary for four seasons; was appointed by the Foreign Mission Board to Africa in 1885; after reaching her destination was married to Rev. C. E. Smith, with whom she labored until her death in 1889.

Brazil

Anne Luther Bagby was born in Kansas City, Missouri, in 1859; moved to St. Louis where she was converted and baptized in 1870; attended the public schools of St. Louis; graduated from Lexington Female College; taught two years at Baylor College, Texas; married W. B. Bagby and went to Brazil under appointment of Foreign Mission Board in 1880, where she still lives and labors. She is the first person born in Missouri to become a foreign missionary.

Miss Nina Everett was born in Missouri; appointment for Rio de Janeiro, Brazil, by the Foreign Mission Board in 1885; returned in 1887.

Miss Maggie Rice, was appointed from Missouri to Rio de Janeiro, Brazil, by the Foreign Mission Board in 1887 and died there in 1888.

Mrs. Emma Morton Ginsburg was born January 16, 1865, in Owensboro, Kentucky. In 1880, she removed with her father's family to St. Louis, Missouri. In 1882 she entered the high school at Boonville from which she graduated in 1883. She was received into the Baptist Church at Louisiana, Missouri, and upon hearing of the death of Maggie Rice offered herself as a missionary to Brazil. She sailed from Newport News, June 16, 1889, for Rio de Janeiro under appointment of Foreign Mission Board. She was married in August, 1893, to Rev. Solomon L. Ginsburg, and since then has been the efficient helper of this enthusiastic missionary.

J. L. Downing was born in Missouri; graduated from William Jewell College, appointed by the Foreign Mission Board for Brazil, January 5, 1891. He and his wife sailed for Brazil the same year. He returned later on account of the ill health of Mrs. Downing; was reappointed in January, 1899, and went out as a medical missionary. He was stationed for awhile at Sao Paulo and then at Bello Horizonte. He is now in Missouri on account of the ill health of his wife.

Mrs. J. L. Downing was born in Missouri; was appointed with her husband as missionary to Brazil and accompanied him there on each of his trips. But for her ill health she and her husband would still be there.

Arthur B. Deter was born in Dade County, Missouri, October 25, 1868. His conversion occurred when he was

twenty years of age, while attending normal school at Parsons, Kansas. He attended Baylor University from 1889 to 1894, and William Jewell College 1895 to 1896, where he took elective and post-graduate work. He spent one year in Louisville Seminary and three in Rochester Seminary, from which last institution he graduated in May, 1891. He was appointed by the Foreign Mission Board for Brazil in 1891. He has general charge of the work in the great capital of Brazil.

Mexico

Miss Ida Hayes was born in Boone County, Missouri; graduated from Lexington Female College; taught in Stephens College; served as missionary to Mexico from 1893 to 1898, under appointment of Foreign Mission Board. Is now engaged in most efficient mission work in Porto Rico.

John S. Cheavens was born in Callaway County, Missouri, February 4, 1868; he was converted and joined the New Salem Baptist Church, Boone County, Missouri, in September, 1888; entered William Jewell College as a ministerial student in January, 1889, from which he graduated June, 1894. He entered the Southern Baptist Theological Seminary in October of the same year, and graduated therefrom in June, 1897; appointed to Mexico, November 4, 1898, by the Foreign Mission Board. After spending a few months in Torreon, studying the language, he went to Saltillo. There he remained four years during which time he was editor of the Expositor Biblico, the Sunday School periodical for Mexican Baptists. Three years ago he took charge of the Theological Institute at Torreon, where he is doing a good work.

Mrs. Katherine Herndon Cheavens was born in Platte County, Missouri, November 29, 1870; was converted and joined the Parkville, Missouri, Baptist Church, June, 1893; attended Park College from which she graduated in 1894; married John S. Cheavens in October, 1897, and accompanied him to Mexico.

J. Edgar Davis, was born at Lone Jack, Jackson County, Missouri, March 22, 1873; was converted July 4, 1886, and united with the Greenton Baptist Church, in Lafayette County. In 1890 he was licensed to preach and entered William Jewell College, from which he graduated in 1899. He held successful pastorates at Richmond and Moberly.

On July 5, 1904, he was appointed to Mexico by the Foreign Mission Board, where he has ever since labored.

Mary Gamble Davis was born in Tazewell, Virginia, November 18, 1873; was converted at the age of fourteen; married J. E. Davis in 1894, and accompanied him to Mexico.

Italy

Everett Gill was born on a farm near Huntsville, Missouri, November 4, 1869; was converted and baptized at the age of thirteen; graduated from William Jewell College June, 1890; graduated from Louisville Seminary in 1894; was pastor of Fifth Street Church, Hannibal, Missouri, and the East Baptist Church, Louisville, Kentucky; sailed for Italy in the Spring of 1905 under appointment of Foreign Mission Board.

Mrs. Emma Williams Gill, the daughter of William Harrison Williams, was born March 25, 1870, in Staunton, Virginia. She moved to Missouri with her father's family and graduated from Hardin College. She was converted and baptized by her father when she was but nine years of age. She was married to Dr. Everett Gill, October 10, 1895, and sailed with him for Italy.

Burma

E. H. East, M. D., was born in Sweden in 1866. Came to America and was converted and joined the Swedish Baptist Church in Kansas City, Missouri; has been a sailor and blacksmith; studied in Morgan Park Academy, Moody Bible Institute, Swedish Baptist Theological Seminary; Southern Baptist Theological Seminary; graduated in medicine from Kentucky University, 1901; sailed December 11, 1901, under appointment of Missionary Union, designated to Haka, Chin Hills, Burma. His work has been greatly blessed of God.

Geo. T. Leeds was born in Hannibal, Missouri, October 3, 1869; appointed by Missionary Union to Hsipaw, Burma, as medical missionary, 1897. He has accomplished a noble work.

W. R. Manley was born in Butler County, Pennsylvania, March, 1852; graduated from William Jewell College in 1879; sailed same year for Rangoon, Burma, under appoint-

ment of Missionary Union; afterward transferred to Ongole, India, in 1880, where he still labors faithfully for the Master.

Miss Katherine F. Evans was born in Philadelphia, Pennsylvania, December 1, 1842; later moved to Missouri, and was appointed to Burma by Missionary Union, October 31, 1871, where she still labors.

John D. Packer was born in England, September 28, 1836; came to Missouri and afterwards went to Rangoon, Burma, March 5, 1872, under appointment of Missionary Union.

J. N. Smith was educated at Ottawa University, Kansas, and Rochester Theological Seminary. Went from Drexel, Missouri, to Rangoon, Burma, under appointment of the Missionary Union in 1899. He is now a professor in Rangoon Baptist College.

Missouri Missionaries Since 1906

To this list, compiled by Dr. Davidson in 1906 must be added the names of those who have heard the call since that time.

The following missionaries from Missouri have been sent to the foreign fields since 1906.

Africa

Rev. Charles R. Barrick was appointed in 1922 and served until 1925, when he resigned.

Brazil

David P. Appleby was appointed to Brazil in 1924, began his work there at once, but died in 1925.

Mrs. Anna Cloud Christie, a native of McDonald County, was appointed in 1907 and is engaged in evangelistic work at Campos.

Ruth Mitchell Downing, Mrs. J. L. Downing, served from 1916 to 1924.

Mrs. Crystal Armstrong, Enete, was appointed in 1924 and is still doing evangelistic work in Rio de Janeiro.

Rev. L. T. Hites served in Brazil from 1918 to 1925.

Mrs. Emma Massey Hites served during the same period, 1918 to 1925.

Mrs. Nellie Cooper Mason was appointed to Brazil in 1924 and resigned in 1925.

Mrs. Kate Cox White was appointed to this work in July, 1914, was married to M. G. White in September of that year and then began her work in Bahia, Brazil, where she still continues.

Rev. E. G. Wilcox, a graduate of the Southwestern Baptist Seminary, was appointed in 1920 and began educational work in Pernambuco, which he still continues.

Chile

Rev. William Earl Davidson and his wife, Mary Skidmore Davidson, were appointed to the Chile Mission in 1917 and served faithfully there until 1926, when they resigned.

Miss Grace McKoy was appointed to the station at Temuco in 1923 and served till 1927.

China

Rev. Frank Hutchens Connelly and his wife, Mrs. Mary Sears Connelly, were appointed to the China Mission in July, 1916, and are now engaged in evangelistic work in Tsingchow.

Dr. Jeannette Ellen Beall was appointed in 1919 and is now on the staff of the Kathleen Mallory Hospital in Lai-chowfu.

Mrs. Laura Moore Davis went to China as a Gospel Missionary in 1898; was appointed by the Board of Foreign Missions in 1910. She is doing evangelistic work in Tsinan.

Rev. T. Neil Johnson was appointed in 1923 and is now on the faculty of Shanghai University at Shanghai.

Miss Florence Jones was appointed in 1907 and is now a nurse in Pingtu.

Miss Sophie Lanneau was appointed to China in 1907 and is a teacher and missionary in Soochow School for Girls in Soochow.

Rev. Ivan R. Larson and Mrs. Edith Drotts Larson, his wife, were appointed in 1919. They are doing evangelistic work in Laiyabg.

Mrs. Bettie Stephens Lide has been in China by appointment of the board since 1920. She is now engaged in evangelistic work in Hwanghsien.

Rev. Cread C. Marriott and his wife, Mrs. Cora Burns Marriott were both appointed to China in 1910. They are

doing evangelistic and educational work in Chinkiang.

Miss Minnie Ethel Ramsbottom was appointed to China in 1919 and did educational work in Tsinan until 1932 when she resigned.

Miss Josephine Ward was appointed in 1922 and is doing educational work at Kaifong.

Japan

Miss Florence Conrad was appointed to Japan in 1921. She taught in a school for boys at Fukuo and resigned in 1928.

Mrs. Grace Hughes Mills was appointed in 1905 and entered on her evangelistic work at Nagasaki. She was married in 1912 to E. O. Mills, who had been appointed in 1910.

Rev. Hermon S. Ray and his wife, Rayberta Reed Ray, were appointed in April, 1934, and have just reached Japan. They are engaged in evangelistic work in Tokio.

Mexico

Rev. James H. Benson was appointed to work in Mexico in 1906. He resides in El Paso and does evangelistic work.

No stronger or more noble band of missionaries has gone out from any state than these.

What a roll of honor this is! To carry the Word of Life to those in dense darkness of heathen countries, to give home, friends, the comforts and conveniences of life here in order to serve the Master in far-away lands, is indeed an evidence of devotion that merits our highest respect and calls for our help and our prayers.

Dr. R. L. Davidson was one of the leaders of Missouri Baptists serving long and well in a number of important places. He was pastor of a number of leading churches, particularly of the First Church in Sedalia. He was particularly able as a Bible teacher and his services were in great demand. For two years he was Secretary of Sunday School work. He wrote much for Baptist publications and was one of the staunch friends and supporters of the Word and Way. His memory is held in high esteem to this day.

Following Dr. Davidson, Rev. J. F. Kemper, D.D., spoke of state missions in Missouri during one hundred years.

He paid a glowing tribute to the men who have toiled so earnestly and successfully to carry on the preaching of the gospel in the borders of Missouri.

The secretary of Sunday School work in Missouri in 1906, Rev. H. E. Tralle, who was on the program, could not be present but he sent a paper on "One Hundred Years of Baptist Sunday School Work in Missouri," which was read and incorporated in the volume of addresses. This paper was a scholarly review of the history of Sunday School work in Missouri and is a contribution of great importance to our history.

"The Baptist Trend in Missouri for One Hundred Years" was the subject of the great and inspiring address delivered by Rev. H. E. Truex, D.D. Clearly and with great power he pointed out the increasing interest of Missouri Baptists in missions and Sunday Schools that had marked their development during the century.

For many years Missouri Baptists have had a great interest in education, and it was entirely fitting and proper that one of the addresses on this occasion should have to do with the growth of the educational idea among Missouri Baptists, and certainly no man in all the state could have been found more fitted and able to speak on this question than the great president of William Jewell College, John P. Greene. Dr. Greene's services to the cause of education were such as to endear him to Missouri Baptists and to put him in the front rank of college presidents everywhere. In this address Dr. Greene touched upon the history of the Baptist colleges and commented with candor and wisdom on the educational system of Missouri Baptists. He pointed out the undoubted fact that certain Missouri Baptist colleges were not well conceived and founded, and that because of this fact some of these institutions had had to close their doors and be lost to the denomination. In words almost prophetic in character, Dr. Greene, basing his prediction on what had already happened, said, "Reinforcement must come to the weak schools—they cannot hold out forever. The alternative is endowment or death." This great address closed the exercises of the morning in the meeting house of the church at Jackson. In the afternoon the congregation was transported to the site of the first church building, not Catholic, west of the Mississippi River. This place, some two miles from Jackson, was on the farm of Thomas Bull, and when the messengers arrived there they

found themselves in a grove of great trees and about them the Old Bethel graveyard where sleep many of the pioneers of Southeast Missouri. A great crowd of Baptists and their friends had collected from all over this section of Missouri.

At the gathering at the Bethel site, E. W. Stephens, then and for many years one of the greatest laymen Missouri Baptists have had, and for many years moderator of the General Association, spoke on the significance of the occasion in an address that moved the congregation greatly. He said in closing, standing by the monument erected for that occasion, "As Jacob from a stone at Bethel beheld a vision of angels ascending and descending a ladder which reached to Heaven, so may we, from this Bethel stone, pillowing our heads upon God's promises, behold a vision of development, progress, and glory greater than ever found place in the dreams of Jacob." At the conclusion of this address a monument which had been erected by the generosity of a number of individual Baptists was unveiled by Mrs. E. W. Stephens of Columbia and Miss Mae Brown of Jackson. This monument, about four feet high, is of gray granite, and the inscription on it reads, 'Here stood Bethel Baptist Church, the first prominent non-Catholic church west of the Mississippi River. Constituted July 19, 1806, with these members: David Green, Thomas English, William Mathews, Leanna Green, William Smith, J. English, Agnes Ballou, Thomas Bull, Clara Abernathy, Catherine Anderson, Anderson Rogers, Edward Spears, Rebecca Randol, John Hitt, and Frances Hitt. What hath God wrought!'

The addresses referred to, together with an able introduction by Dr. J. C. Maple, were printed by order of the Association under the title of "Missouri Baptist Centennial 1906." This little volume has on the front cover a picture of Old Bethel Meeting House and contains pictures of Dr. J. C. Maple, Rev. A. M. Ross, Miss Mae Brown, Rev. T. H. Jenkins, Dr. W. H. Burnham, Dr. G. W. Hatcher, Dr. R. T. Davidson, Dr. J. F. Kemper, Dr. H. E. Tralle, Dr. H. E. Truex, Dr. John P. Greene, and E. W. Stephens, LL.D.

It is in all respects an interesting and valuable volume, but as one reads it the melancholy thought comes of the changes wrought in personnel by the years. Just as many of those who participated in the semi-centennial at Marshall in 1884 had gone on before the meeting in 1906, so practically all of those named in this centennial volume have "rested from their labors and their works do follow them."

Maple, Greene, Jenkins, Ross, Davidson, Burnham, Hatcher, Kemper, and Stephens are no longer with us. Baptists miss their familiar faces, their wise counsel, and their stirring addresses on the important occasions now. Of them all only H. E. Truex remains active in the work of Missouri Baptists.

In the course of his introduction to this volume Dr. Maple said, undoubtedly thinking of this fact, that the workers in the field pass on and must leave the work to others, "If we now move ahead and come to the half-way period between 1806 and 1906 we shall find a very different state of affairs. We had then our college in its early beginnings. Many other schools had been established, and a body of vigorous and intelligent men were both sowing and reaping upon the enlarged and ever enlarging fields of our great state. We had then our A. P. Williams, the able and profound expositor; R. S. Thomas, the accomplished linguist and accurate thinker, who in the use of perfect English, never had a superior and seldom an equal; and there was Dr. William Thompson, the greatest orator the state has ever possessed—but why mention names? When the present workers came upon the field they followed a race of giants. They were the men whom God created for that time."

Reading these words, one is made aware that Dr. Maple and his colaborers looked back upon the men he named and their fellows with reverence and respect and with some feeling that they were the unworthy successors of the giants of another day. Certainly those of us today must look back upon Maple, Stephens, Greene, and their associates with something of the same feeling, a feeling sometimes tinged with despair, that these great men no longer live upon the earth. Just as a college president looks out upon the final procession of his graduating classes and realizes with some sinking of the heart that these students who have served so well are being lost to the college community, so every generation of workers among the Baptists of Missouri look back upon those of preceding generations who have wrought so well and feel the sense of loss and unworthiness in the presence of these great ones.

CHAPTER IV

**Mt. Zion, Harmony, New Madrid, Audrain, St. Clair,
Cedar County, Taney County, Camden County,
Christian County, Dallas County, Eleven Points
River, Polk County, Texas County, County
Line, Pulaski County, Cuivre, Miller
County, Benton County, Reynolds
County and Barton County
Associations**

Mt. Zion Association

THE impulse and the need which caused the formation of so many associations in former periods were still felt during this time and new associations sprang up, old associations changed their names or were divided in order to provide more opportunity for attendance upon the meetings of these bodies. It is the last period of our history when many associations were organized.

Mt. Zion Association was organized in 1880 of churches which were principally in Howard County. There were 13 churches reported in 1881 having a total membership of 968, with 13 baptisms during the year. In 1899 there were 27 churches, 15 pastors, 60 baptisms and a total membership of 2,232. In 1903 there were in the association 24 churches, 77 baptisms, and 2,414 members. In 1914 the numbers were: churches 26, baptisms 180, total members 2,395. J. S. Baskett was clerk in this year.

The meeting of 1933 had reports from 22 churches, showing 80 baptisms and 2,310 members. This year the officers were: R. W. Baskett, moderator; Lloyd W. Collins, clerk. The pastors were E. A. Harris, George L. Johnson, Lloyd W. Collins, L. Thelbert Cagle, J. M. Wilcoxon, W. C. Pitney, and Thomas F. Howell. There were 13 pastorless churches this year. More than half the entire number were without the service of a regular minister.

Harmony Association

This association is the outgrowth of Pettis County Association and was organized at Dresden, December 16, 1881. The churches were Dresden, Flat Creek, Hopewell, Lamonte, Prairie Grove, Hazel Dell, Antioch, Providence, and Smithson. The moderator of this meeting was B. Thomas, who had been moderator of the Pettis County Association, and the purpose was to get rid of some difficulties formerly prevailing among the churches.

Harmony Association in 1933 reported twenty-one churches and a total membership of three thousand two hundred and twenty-two with one hundred and seventy-five baptisms.

At this meeting of Harmony Association, A. P. Beazley was moderator and C. N. Farley clerk, and the pastors of the association were J. R. Summers, H. M. Thompson, Wayne Rosecrans, C. E. Hawn, Ira Nicholson, G. C. Greenway, L. C. Robinson, Dwight H. Willett, J. E. Dinwiddie, G. C. Davis, S. A. Maxey, H. E. Meade, Willis Murdaugh, and C. M. Renno.

New Madrid Association

The first minute of New Madrid Association which is available is for the year 1884. It is not marked as to what session this was of the association nor is the date of organization given. However, the minutes for 1930 show that the forty-eighth session was held in that year so that New Madrid Association seems to have been organized in 1882. At the meeting in 1884, six churches composed the association. They were situated in the counties of New Madrid and Pemiscot and had formerly been part of Black River Association. These six churches had 274 members and the leaders were: Elder W. G. Henson, W. W. Ellis and C. Downing.

The forty-eighth session of New Madrid Association was held in the church in Bayou at Holland. At this time J. F. Sexton was chosen moderator and Rev. A. B. Sadler, clerk. Rev. D. K. Foster of Caruthersville preached the introductory sermon. The reports this year show that there were 18 churches in the association, that they had 269 baptisms during the year and had a total membership of 2,711.

The fifty-third session of the association was held in 1933. At this time there were 21 churches with a total

membership of 3,403 and there had been 243 baptisms during the year. The moderator and clerk of the association this year were: J. S. Compere and Harold S. Jones. The pastors in the association at this time were: E. P. Crocker, D. K. Foster, J. H. Cunningham, F. E. Jones, J. S. Compere, E. G. Stephenson, A. H. Dace, E. M. Bragdon, A. C. Edwards, R. O. Bomer, J. A. Dale, and A. B. Sadler.

Audrain Association

The meeting which formed this association was called to meet August 5, 1884, at Mexico, by J. C. Armstrong, then pastor of the church at Mexico. The churches which were represented, five in number, were members of three different associations and organized as the Audrain Association.

They held a session October 15, 1884. Among the leaders of the new association were: J. C. Armstrong, C. H. Hardin, J. F. Smith, James Reid, M. L. Bibb, and J. H. Baskett. The sermon at this meeting was preached by James Reid and Governor C. H. Hardin was chosen moderator and J. A. Guthrie, clerk. It was resolved at this meeting to carry on the work of missions in all of its phases and a collection amounting to \$57.35 was taken up for state missions.

The second annual meeting of this association was held at Laddonia, October 6, 1885. C. H. Hardin was continued as moderator and J. C. Armstrong was chosen as clerk. Twenty-one churches reported to the association. They had 1,539 members with 108 baptisms and there were eight Sunday Schools this year. They collected \$95.49 for mission purposes at this meeting. A list of notable visitors attended at this time. Among them were: Dr. W. Pope Yeaman, who was the corresponding secretary of the General Association; S. M. Brown, representing the Central Baptist; W. D. Clark, representing the American Baptist Flag, and Rev. G. W. Hyde, from the Home Mission Board.

The eleventh annual session of Audrain Association was held in Saline Church, September 25, 1894. The introductory sermon was preached by J. S. Conner and the meeting chose J. A. Guthrie as moderator and J. E. Jesse, clerk. Twenty-four churches reported to the association and they had 1,963 members with baptisms numbering 175. This year the churches in this association gave \$333 for district missions. Ten years later Audrain Association met Sep-

tember 24 with Mt. Airy Church. The same officers continued at this time and reports were received from 21 churches having a total membership of 2,318 with 122 baptisms. Ten years later the association met September 29, 1914, with Martinsburg Church. At this meeting J. E. Jesse was moderator and C. A. Witherspoon, clerk. The introductory sermon was preached by T. L. West. At this time there were 19 churches represented and the total membership was 2,339 with 71 baptisms. After a lapse of ten years Audrain Association met September 30, 1924, with the church at Mexico, Missouri. Rev. C. P. Walters preached the introductory sermon and the session chose E. A. Shannon moderator and John J. Johnson clerk. The 17 churches represented had 2,572 members and had 109 baptisms during the year. Among the pastors of the association this year were: H. B. Rice, W. N. Maupin, J. H. Hughes, J. S. Jesse, and I. M. Turnage.

Audrain Association at its meeting in 1933 continued E. A. Shannon as moderator and chose A. B. Hale as clerk. This year there were 15 churches in the association and the total membership was 2,591, and these churches had baptized 133 converts during the year. Among the pastors at this time were: James H. Weaver, C. C. Riley, Cecil Ensor, I. M. Turnage, Blake Smith, Roscoe Mundy, Floyd Sams, G. W. Wright, C. R. Brimer, and T. J. Smith.

St. Clair County Association

This association was organized in 1883 and held its second annual session with Pleasant Springs Baptist Church, in St. Clair County, October 8-10, 1885. At this session T. B. Freeman was moderator and W. F. Shakelford was clerk. The introductory sermon was preached by J. B. Murphy. There were ten churches represented with 516 members and there had been 52 baptisms during the year.

St. Clair Association met, in 1933, and chose A. W. Allinson as moderator and Mrs. W. O. Allinson as clerk. There were at this time 20 churches in the association with a total membership of 1,786, and the baptisms during the year numbered 82. Among the pastors in the association were: D. J. Estep, W. H. Sperry, Walter Martin, Lowell Foster, M. E. Poweley, Albert Gaston, Amos Christian, Leslie Christian, W. F. Pace and D. D. Talley.

Cedar County Association

Cedar County Association was organized in 1885 and at its annual meeting in 1886 reported 14 churches with 600 members. Elder C. Ingram was moderator and Charles H. Logan was clerk. At this meeting the association took strong grounds on Sunday Schools, temperance, and home and foreign missions.

The reports for 1933 show that there were 19 churches in the association having a membership of 1,228, with baptisms during the year amounting to 89. At this meeting of the association, C. L. Baird was moderator and W. H. Sherman was clerk.

The pastors were J. F. Leith, J. J. Bristow, I. N. Pace, W. F. Pace, H. M. Mustian, Walter Martin, A. M. Weaver, Fletch Davis, and L. L. Tucker.

Taney County Association

This association, which has ceased to exist as a Missouri body, was organized October 8, 1886, out of churches in Taney and nearby counties. There were five of the constituent churches: Shoal Creek, Friendship, Cedar Creek, Hopewell, and Cedar Spring. Among the leaders of this organization at the time were: Elder W. C. Seago, Elder J. B. Moore, and the moderator, T. G. Hawkins, and the clerk, J. B. Jackson. This association held its thirty-sixth session, in 1920, at which time there were six churches, five baptisms, and 132 members. Later it seems to have been merged into the Missouri and Arkansas Association, in 1922, and disappears from the list of Missouri associations.

Camden County Association

Camden County Association was organized in 1889. The exact facts regarding the organization meeting have not been found but at the annual meeting in 1893 there were 17 churches with 648 members and Elder J. M. Russell was moderator at this time and J. S. Osborn was one of the leaders in the organization.

In 1933, Camden County Association was composed of 16 churches, having a total membership of 1,603, and these churches had baptized 77 converts in the preceding year. At this meeting of the association, John F. Osborn was moderator and Roscoe Malone was clerk.

The pastors were Oliver Scholfield, G. D. Parrack, Leo Moore, Dale Hufft, J. A. Miller, J. T. Nickels, S. L. Adams, W. H. Zumwalt, E. A. Brown, J. A. Winfrey, L. G. Palmer, and John Jeffries.

Christian County Association

This association is a continuation of Southwest Bethel Association. The thirteenth annual session of Southwest Bethel Association was held in 1889 at which time it was voted to change the name of the association to Christian County. At that time there were 23 churches and 1,395 members. Elder I. D. Lamb was moderator and E. Butterbaugh was clerk.

In 1933, Christian County Association reported 24 churches with 2,539 members. These had baptized 157 converts during the year. At this meeting H. D. Gray was moderator and S. F. Chapman was clerk.

The pastors this year were Roscoe C. Harding, J. H. Faris, W. L. Watson, Roy Shipman, S. S. Bilyeu, Albert Roley, I. E. Taylor, James Curtis, Ross C. Carter, A. S. Hanks, W. A. Brake, J. E. Hill and J. M. Applegate.

Dallas County Association

The first annual session of Dallas County Association met October 23, 1889, with the church at Buffalo. Nineteen churches were represented and they counted 1,343 members. N. J. Wallard was moderator and J. K. Stinecipher was clerk.

The forty-third session of the association was held in 1933 at which time there were 15 churches in the organization with a total membership of 2,160. Eighty-nine people had been baptized in the preceding year. The officers of the association at this time were: moderator, J. E. Jackson, and clerk, Floyd B. Maddux. The session for 1934 is to be held at Buffalo, Missouri, where the first annual session was held.

The pastors were J. E. Jackson, Albert Roper, G. T. Pettitt, L. J. Palmer, Charles Claspill, J. B. Smith, M. W. Blankenship, R. L. Ford, J. O. Reynolds, J. A. Sharp, and J. B. Smith.

Eleven Points River Association

The first annual session of Eleven Points River Association was held in the church at Alton, Missouri, September 13, 1889. Fifteen churches having a membership of 527 reported to this session of the association. H. C. Kirkpatrick was moderator and A. R. Kirkpatrick was chosen clerk at this meeting.

This association held its forty-fourth annual session in 1933 at which time it was composed of thirteen churches with a total membership of 876 and there had been 36 baptisms during the previous year. Perry Bennett was moderator and J. H. Johnson, clerk of the association in this year. Among the ministers at this time were: Kenneth E. Couch, A. Harrell, J. W. Sconce, A. H. Cunningham, J. W. Shields, C. R. Knight, and P. O. Freeman.

Polk County Association

Polk County Association is the old Freedom Association. This body held its twenty-third annual session, September 18, 1889. At this time nine churches in Dallas County were dismissed to form the Dallas County Association while the other churches, twenty-seven in number, changed the name of the association to Polk County Association.

Polk County Association held its 1933 session with H. S. Rainwater as moderator and J. A. McKinney as clerk. At this meeting the reports showed that there were 34 churches in the association having a total membership of 4,806, and that there had been 257 baptisms during the preceding year. Among the ministers in the association at the time were: H. S. Rainwater, John R. Blythe, James I. Tate, S. S. Pike, J. O. Reynolds, D. D. Talley, T. E. McReynolds, J. Austin Hook, C. E. Salsman, J. M. McColm, J. A. Curtis, Dale Hufft, Hobert Mustain, Theo. Doris, J. B. Rose, W. Gene Brown, C. B. Tucker, J. F. Lyttle, A. N. Wyncoop, J. B. Smith, S. L. Brakebill, J. S. Byrn.

Texas County Association

At the thirty-ninth meeting of Gasconade River Association, held at Ozark Church, September 13, 1889, it was voted to change the name of the association from Gasconade River to Texas County and use the same constitution with minor changes of name and the same articles of faith.

At this meeting Elder Levi Fitzgerald was moderator and Elder J. C. Hicks preached the introductory sermon and was chosen clerk. Seventeen churches reported 63 baptisms and a total of 795 members.

At its meeting in 1933, Texas County Association chose F. W. Taylor as moderator and Hiram W. Craig, clerk. At this time the association had 28 churches with a total membership of 2,238 and they had baptized 108 converts during the year. Among the pastors of the association at this time were: the moderator, F. W. Taylor, Robert H. Collins, E. F. Maness, L. W. Roderick, C. H. Ormsbee, Forest Hill, George A. Bouey, W. L. Romines, Luther E. Rodgers, W. F. Ice, J. W. Roberts, Ivan L. Coyle, J. L. Hicks, C. V. Harris, and Alphas Capps.

County Line Association

This association seems to have been organized in 1890 and held its fourth annual session in Ozark, Missouri, in 1894. At this fourth annual session, twelve churches were in the association having a membership of 475, and Elder J. H. Black was moderator and Elder T. A. Byrd was clerk of the association.

In 1933, County Line Association had 15 churches with a total membership of 1,019 and had baptized 48 converts in the preceding year. The officers for the association at this meeting were: P. A. Byrd, moderator, and Mrs. Velma B. Viles, clerk.

The pastors were R. E. Herd, Alvie D. Bennett, E. H. Rhoads, C. F. Wibberly, J. T. Pruett, M. F. Stanifer, C. A. Fowler, R. T. Kyle, and A. Y. Herd.

Pulaski County Association

At the twentieth annual meeting of Smith Valley Association held August 21, 1890, it was voted to change the name of the association to Pulaski County Association. At this session J. N. Manes was moderator and J. H. Ross was clerk. There were thirteen churches having a total membership of 464 in the association at this time and there had been 16 baptisms in all the churches in the preceding year. In the session in 1933, J. O. Brown was moderator and Ernest E. Cox was clerk, and the reports to the association showed that there were 20 churches having a membership

of 2,262 with 167 baptisms during the year. Among the ministers in the association were: Virgil Manes, F. M. Manes, J. O. Brown, Charles H. Roach, I. M. Cook, G. L. Shockley, G. L. Jackson, J. T. Nickells, Edwin A. Bauer and Andy Shepherd.

Cuivre Association

The first annual meeting of Cuivre Association was held September 18, 1891. D. T. Killam was moderator and F. L. Dawson was clerk. Among the leaders at that time were: Elder S. P. Smith and W. N. Maupin. The reports show that there were 15 churches in the association with a total membership of 959.

In 1933, the association had 19 churches with a total membership of 1,960, and there had been 50 baptisms during the preceding year. This year the officers were: L. H. Lynn, moderator and E. C. Allen, clerk. Among the pastors in the association were: L. D. Gregory, R. T. Campbell, Lewis H. Lynn, N. N. Smelser, J. S. Eames, O. A. Gordon, O. C. Ormsbee, C. D. Howell, C. C. Riley, and Gordon Whiteside.

Miller County Association

One of the old associations was the Osage River Association organized in 1844. At a meeting of this association, in 1891, the name was changed to Miller County Association. In 1910, there were 24 churches, 125 baptisms and 2,436 members in Miller County Association. Elder D. McCombs was moderator and T. G. Henley was clerk in that year.

It considered itself a continuation of the old Osage River Association and numbered its annual sessions accordingly. Its eighty-ninth session was held in 1933. At that time J. A. Roper was moderator and Frank Ferguson, clerk. In this year there were 22 churches with a total membership of 2,698 and they reported 93 baptisms during the year. Among the pastors were: D. S. Scrivner, R. A. Wood, Harlin Nelson, J. A. Roper, W. C. Self, David Vaughn, H. W. Allee, W. H. Zumwalt, Fred Phillips, G. B. Case, B. F. Dinwiddie, J. L. Hicks, G. O. Hickey, and Leonard V. Webb.

Benton County Association

This body was formed October 20, 1892, to include churches within Benton County, and the principal purpose

seems to have been to serve the convenience of these churches. Ten churches entered the organization having a total membership of 595. Elder G. W. Givens was moderator and W. R. Vance, clerk. Among the active ministers were: J. H. Roddy and J. M. Hudson.

This new association was evidently a missionary body. It passed resolutions favoring missions, Sunday Schools, temperance, and at its first annual meeting held August 24 and 26, 1893, it appointed committees and took collections for foreign missions, home missions, state missions, and district missions.

In 1933, Benton County Association had twelve churches with a total membership of 780. In the preceding year these churches had baptized 40 converts and the final report shows that the association contributed to most of the objects fostered by Missouri Baptists. In that year the moderator was L. B. Gray and Mrs. S. E. Bowman was clerk.

The pastors were E. O. Farier, J. I. Tate, C. C. Russell, J. M. West, W. H. Sperry, H. S. Rainwater, J. F. Leith, and E. H. Michalkowsky.

Reynolds County Association

Reynolds County Association was organized at O'Dell School House, in Reynolds County, October 1, 1892. Rev. J. C. O'Dell was chosen moderator and J. C. Farris, clerk. The minutes of the meeting are not available, but at the second annual session, held in 1893, the reports show there were eight churches with 464 members, and that there had been 19 baptisms during the year. At this session J. A. Dunn was chosen moderator and J. C. Farris was continued as clerk. The forty-third session of this body was held in 1933. J. L. Lynn was moderator and Rufus Keathley was chosen clerk. The reports show that there were 19 churches in the association at this time with a total membership of 1,482, and that during the year they had baptized 75 converts. The pastors in the association at this time were: J. B. Sheets, Perry F. Bennett, G. I. Northcutt, J. L. Lynn, E. R. O'Connor, T. W. Parmely, Bert Angel, Alfred W. Moyer, K. E. Couch, and W. M. Carver.

Barton County Association

Barton County Association was formed of eight churches dismissed from the Nevada Association. The churches

were: Bethany, Forest Grove, Golden City, Harmony, Ianthia, Lamar, Newport, and Pleasant View. C. A. Griffin was chosen moderator and S. F. Brown clerk. Elder J. M. Nowlin was active in the work of organization. The eight churches had a total membership at that time of 454. The new organization was in favor of missions, both within the territory of the association and as carried on by the General Association. By resolution they committed themselves to the work of missions.

The report of the association for 1933 shows that these eight original churches were still in existence and still carrying on the work of preaching the gospel. Three other churches had come into the association, making a total of eleven. The baptisms for the year were 24 in number and the total membership of all the churches was 862. Walter P. Arnold was moderator and Dale Cross was clerk. Apparently there were only four pastors in the association. One man served two churches and several of the churches were without pastors.

The pastors were Carl Durbin, A. L. Collins, Walter Arnold and D. F. Garr.

CHAPTER V

Stoddard County, Wright County, Shannon County, Daviess County, Caldwell-Ray, Monroe, Phelps County, Dallas County of Missionary Baptists, Johnson County, Lafayette County, and Washington County Associations

Stoddard County Association

STODDARD County Association held its first annual session with Antioch Church, September 20, 1894.

It was the outgrowth of Bloomfield Association, formed from a division of Black River Association. At the meeting of 1894, W. A. Williams presided as moderator and also preached the introductory sermon. W. T. Ford was clerk. Among the leaders of the association, in addition to the moderator and clerk, were: Elders David Lewis, W. A. Jones, T. B. Turnbaugh, W. S. Clubb, and J. R. Wheatley. All these men were connected for a number of years with Black River Association, later Bloomfield, and were active in the formation of Stoddard County Association. Elder David Lewis lived to a great age and was held in high regard by his brethren. He had served for a number of years as moderator of Black River Association before the division, his first service in this association being in 1872 and his last in 1879. He appears for the first time in Black River Association in the report of 1861, when he was chosen to preach the introductory sermon. This honor was conferred on him again in 1875 and in 1878. He was a useful and influential man for many years in his section of the state. Another man who served the Baptists of southeast Missouri for many years was T. B. Turnbaugh. At first a member of the Cape Girardeau Association and then later of Black River Association, he labored both as pastor and as physician for a great many years and was highly considered by his brethren and exerted a wide influence. W. A. Jones was for a number of years connected with the Black River Association and sometimes represented the General Association in his work. The minutes of this first annual

session of the Stoddard County Association mentions the great help rendered by one of the visitors, T. A. Bowman, whose name is found as a visitor in the minutes of many associations of Missouri. As a representative of the General Association and of a number of institutions in the state, particularly the Central Baptist, T. A. Bowman was a welcome attendant at many meetings of various associations. He was a favorite in the old Black River Association, preaching the introductory sermon there in 1895 and again in 1899. His name is held in respect and affection by all those who knew him during his active years.

Stoddard County Association, at this first annual meeting, in 1894, had 16 churches with 816 members and had baptized 123 converts during the year. At the 1933 meeting, J. E. Daugherty was moderator and Frank A. Brannark, clerk. The reports showed 12 churches in the association with a total membership of 1,176 with 11 baptisms during the year. The pastors in the association were: C. C. O'Neal, W. B. Parrott, T. R. Lewis, and L. de Vries. Most of the churches in the association were pastorless at the time.

Wright County Association

At the meeting of the Ozark Association, in 1894, the name of the organization was changed to Wright County Association, and it continued as an outgrowth of Ozark Association. Its sixty-fourth annual session was held in 1933 at which time the association was composed of 23 churches having a total membership of 2,215, with 80 baptisms during the year. At this meeting I. E. Taylor presided as moderator and Joe Lee Dennis was clerk. Among the pastors in the association at this time, in addition to the moderator, were: Walter Goss, Alva Morris, E. H. Rhoades, C. A. Wright, J. L. Leonard, Jordan R. Bogart, C. H. Ormsbee, T. B. Ritzinger, W. H. Clark, Arthur D. Kelley, C. N. Means, and G. Chadwell.

Shannon County Association

Shannon County Association was organized in Amity Church at Ink, Missouri, on October 20, 1899. The eight churches with 295 members that went into the organization had formerly been members of Texas County Association and determined to organize a new body for greater convenience of meetings. The introductory sermon at this time

was preached by B. H. Lanham and Rev. R. Gurley was chosen temporary moderator and J. J. Bay, temporary clerk. These were succeeded in the permanent organization by B. H. Lanham and Hiram Craig as moderator and clerk respectively.

Evidently there had been some opposition to the method of conducting missionary work in an association through the system of a district board for the minutes show a rather lengthy discussion of the plan of missionary work. However, the association voted to retain a district mission board and entered at once upon the work of district missions.

Among the moderators of this association who served for some time were: W. A. Honeycutt, who served three years; S. E. Compton, who was moderator for six terms, and N. M. Pierce, who was twice moderator of the association. Among the list of preachers of the introductory sermon were: B. H. Lanham, who preached the first sermon in the association and who on five other times was elected to this place. A. W. Payne of the Central Baptist was chosen on one of his visits for this service. Robert M. Lemons and N. N. Smelzer were also elected by the association, while N. M. Pierce preached the introductory sermon on three different occasions.

Shannon County Association met in 1933 and had reports from twelve churches, that at that time made up the association. These twelve churches showed a total membership of 655 with 73 baptisms during the year. At this meeting S. S. Humphrey was chosen moderator and W. M. Hunter, clerk. The pastors of the association were: W. E. Oliver, W. S. Belew, J. H. Sconce, and S. A. Starks.

Daviess County Association

This association was organized out of eleven churches in Daviess County, October 9, 1901. The churches entering the organization were: Crab Orchard, Grand River, Lick Fork, Mt. Nebo, Olivet, Pilot Grove, Pattonsburg, Pleasant Ridge, Union Grove, Gallatin, and Lock Springs. Elder R. H. Jones was moderator and A. T. Ray, clerk.

In 1933, this association met in its thirty-third annual session. It chose H. R. Grant for moderator and O. R. Burnham as clerk. The reports to the association showed 18 churches with a membership of 2,073, with 73 baptisms in the previous year.

The pastors for this year were W. A. Hyde, Roy Boatwright, C. W. Foley, R. R. Crozier, Frank McNeely, Lewis Clark and O. R. Burnham.

Caldwell-Ray Association

The churches in Caldwell County and Ray County organized themselves into an association October 2, 1904. The occasion for the new organization was the disbanding of North Liberty Association, to which the churches had formerly belonged. There were five churches in the new organization: Hamilton, Polo, Cowgill, Hopewell, and Morris Hill. At this meeting Elder A. L. Gartin was chosen moderator and Elder T. W. Chamblis, clerk.

The first annual meeting of the association was held in 1905 at Cowgill. T. W. Chamblis was moderator and W. K. Winger was clerk. The reports show an expansion of the association. There were at this time 19 churches, 1,167 members, and there had been 149 baptisms during the year.

In 1933, Caldwell-Ray Association reported 17 churches with a total membership of 2,590. One hundred fifty-three baptisms were reported during the year. The various churches had supported most of the missionary and benevolent objects with their gifts and every one of the 17 churches reported an active Sunday School. The interest in Sunday Schools in the association was evident from the first as the first report submitted to the new organization was on Sunday Schools. The moderator was W. E. Davis, and clerk, Clyde R. White.

The pastors were O. J. Bowles, A. P. Sengpiehl, W. E. Howard, Clarence Oldfield, O. R. Burnham, J. B. Smith, C. C. Rowe, Elmer A. Josephsson, O. A. Kresse, Arthur Crum, John Patterson, J. C. Hensley, W. E. Davis, U. R. Pugh, and J. R. Halbrook.

Monroe Association

The first annual meeting of Monroe Association was held at Salem Baptist Church, in Monroe County, October 4, 1905. The introductory sermon at the meeting was preached by R. T. Colburn. W. L. Crawford was chosen moderator and H. H. Utterback was made clerk. Thirteen churches made reports having a total membership of 1,326 with 87 baptisms during the previous year.

This association at its meeting in 1933 chose J. C. Dowell as moderator and M. B. Powers as clerk. There were thirteen churches in the association at this time with a total membership of 1,331, and they had baptized in the preceding year 17 converts. Among the ministers were: J. S. Jesse, O. P. McKenzie, R. M. Munday, E. D. Dawson, C. E. Newton, Hugh Yeater, W. A. Kleckner and A. A. Braungardt.

Phelps County Association

This body was organized October 26, 1907, from seven churches formerly in Dixon Association. A peculiar statement in the constitution that the association was composed of churches holding strictly to Baptist principles gives some color to the inference that there had been some doctrinal differences of opinion. These seven churches in Phelps County had 309 members and the leaders were the following ministers: Rev. R. N. Gough, W. A. Giboney, J. N. Watt, and H. M. Sutton. These churches were: Macedonia, Flat Grove, Newburg, Union Chapel, St. James, Pleasant Grove, and Spring Creek, Rev. R. N. Gough was moderator and C. S. Montgomery, clerk.

Sixteen churches, some of them the original members of the association, reported to the meeting in 1933. At that time the total membership of these churches was 1,259 and they had baptized 93 persons during the year. This session of the association chose Rev. Floyd Hanks as moderator and Rev. B. V. Bolton as clerk. The other pastors in the association were: G. C. Cooley, W. M. Mihlfeld, Ferd Affolter, and L. E. McReynolds.

Dallas County Association of Missionary Baptists

This body was constituted of three churches at Louisburg Church, in Dallas County, November 29, 1910. W. T. Hunt was moderator and T. G. Leach was clerk. A statement in the constitution leads us to suppose that the association was organized because of dissatisfaction with Dallas County Association over missions, as one article of the constitution limits the membership to churches actually engaged in doing active missionary work and sending their offerings direct through the channel of cooperative work. Apparently, this association after being in existence for from 12 to 15 years was combined with the Dallas County Association since it is noted that some of the officers of the Dallas County As-

sociation of Missionary Baptists, in 1922, appear as officers of the Dallas County Association in 1925.

Johnson County Association

This association resulted from a division of the Lafayette-Johnson Association. At the meeting of this latter association at Elm Springs Church on September 11, 1912, it was voted to divide the association along the county line and twelve churches in Johnson County formed the new Johnson County Association. R. L. Cathey was chairman of the organization meeting and Walter H. Chaney was elected moderator. Rev. W. C. Ferguson was active in the formation of the organization.

Johnson County Association held its first annual meeting September 4, 1913, at which time J. O. Stapple was made moderator and the reports showed that there were now 25 churches in the body having a membership of 2,704 and that there had been baptized in the preceding year 109 converts.

At the meeting in 1933, Rev. A. H. Fuhr was chosen moderator and Homer E. DeLozier, clerk. At this meeting twenty churches were represented having a total membership of 2,777. One hundred forty-eight baptisms were reported for the year. Among the pastors in the association, in addition to the moderator and clerk, were: W. M. Martin, E. W. Chewning, D. H. Howerton, George C. Monroe, C. E. Hawn, E. H. Banks, J. W. H. Moul, John L. Curd, Charles H. Nevils, Earl Harding, and Earl Bivens.

Formerly the territory of Lafayette County was contained in Mt. Pleasant Association organized in 1818. It was then transferred to the Fishing River Association, in 1823, and in 1834 Fishing River Association dismissed a number of churches, including those in Lafayette County, to form Blue River Association. Blue River Association was split on the question of missions, in 1841, and some of its churches withdrew to form an anti-mission organization. On October 29, 1874, the churches in Lafayette and Johnson Counties withdrew from Blue River Association and held a convention representing 14 churches and 1,000 members and formed Lafayette and Johnson Association. By 1912, this body contained 42 churches with 4,428 members and in that year at a meeting September 11, at Elm Springs Church, it was resolved to divide Lafayette and Johnson Association on the county line between the two counties. On the same day, September 11, 1912, the representatives for

churches in each of these two counties held separate meetings and organized the Lafayette County Association and the Johnson County Association. The group that organized Lafayette County Association chose L. M. Proctor as moderator and W. W. Gordy as clerk. The convention adjourned to meet for the first annual meeting, October 15, 16, 1913. They continued their former officers and the reports showed there were 17 churches having a total membership of 1,951, with 93 baptisms. One of the constituent churches of Lafayette County Association is the church at Lexington, which was organized in 1825 and still carries on after a long and glorious history.

The twentieth session of Lafayette County Association was held in 1933. W. H. Guenther was moderator and W. W. Gordy was clerk. Fourteen churches reported 85 baptisms and 2,067 members this year.

The pastors were Charles Whaley, G. T. Prewett, Walter Davenport, Stanton Kesterson, E. B. Calvin, C. C. Hatcher, Raymond Coldren, G. N. Magruder, J. H. Payne, and H. H. Wall.

Washington County Association

The churches in Washington organized a separate association some time between 1906 and 1914. In the latter year 17 churches were in the organization as follows: Shoal Creek, Lost Creek, Pleasant Grove, Bunker Hill, Breton Creek, Hickory Grove, Missionary Ridge, Liberty, Potosi, Mt. Zion, Fourche a Renault, White Oak Grove, Emmaus, Macedonia, Hazel Creek, Furnace Friendship, and Indian Creek. These churches had 813 members with 101 baptisms. J. M. Denton was clerk at this time.

This association appears in the minutes of the General Association until 1928, but the last report from it was in 1924. At that time there were 19 churches with 1,071 members and 41 baptisms. In that year R. S. Laramore was moderator, and J. A. Howard, clerk. The pastors were: H. J. Brand, B. L. Ward, W. I. Cofer, J. C. Rasnic, C. P. Hale, J. A. Howard, and M. M. Hamlin. A note in the minutes of the General Association shows that the Washington County Association in 1926 was reported disbanded. Its churches, most of them, are later found as members of Meramec and other associations.

PERIOD VI

Change and Progress, 1914 to 1934

CHAPTER I

Constitutional and Other Changes in the General Association

THE period of comparative goodwill and quiet in the association came to an end about 1914. History is full of examples of the fact that no matter how well plans of operation seem to work, the desire for change is sure to be found. Perhaps envy, the desire for place, enters sometimes into plans for a change in plans and personnel. At any rate, by 1913 it was apparent that the association was approaching a time when the desire for change had to be taken into account. An Efficiency Committee was appointed at this meeting in 1913, to consider the plans and machinery of the General Association with a view to making any necessary changes. It made its report in 1914 in the form of a proposed new constitution. Under the rules this proposed constitution had to lie on the table until the meeting in the following year.

This session of the association was called upon to mourn the passing of some able leaders of the work, among them Rev. G. L. Black, D.D., and Rev. G. W. Hyde, D.D. They were among the steadfast friends of the association, and both of them had served on the Board of Trustees of William Jewell College, Dr. Hyde for forty-two years and Dr. Black for forty-seven years. Hon. Elijah H. Norton, member of the Supreme Court of Missouri, had died also during the year. He had been a trustee of William Jewell College for forty-three years. All these men were missed in the general work of the association, Black and Hyde having been very active.

The meeting in 1915 marks a turning point in the history of the association. The meeting was held at Trenton. E. W. Stephens was continued as moderator. He called upon the venerable Dr. J. C. Maple to offer prayer, as Dr. Maple was one of the very few men then living who had attended the meeting at Trenton in 1883. The meeting saw the entrance into active work of the body of at least one young man destined to perform great service in Missouri and to

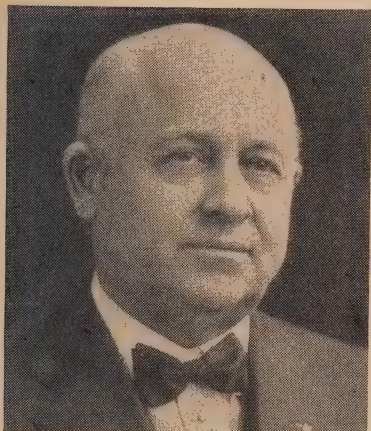
become one of its leading pastors and preachers. Lewis M. Hale was one of the committee on enrollment. Com P. Storts, who was continued as assistant moderator, was another man who was to serve in a distinguished way.

The great question before this session was the proposed constitution. The committee which reported this new constitution in 1914 which was now to be discussed and disposed of was composed of D. J. Evans, A. L. Abbott, W. H. Griffith and J. W. Million.

When the report of this committee in the form of a new constitution came to be considered there was long consideration and discussion. It was finally adopted and then referred again to the committee for further consideration. The committee asked that W. C. Bitting, John T. Morris and the members of the Educational Commission be added to the committee, which was done. Later in the session this enlarged committee made final report of the revised constitution and the moderator ruled that the provisions of the new constitution were immediately effective.

Some of the changes which appear in the constitution are the opening of membership to representatives of any Baptist church or association without reference to their contributions to the work of the association. This provision which is still in effect, was one which some of the leaders had desired for nearly twenty years. An Executive Board of thirty members was created, ten of whom should be women. To this board was committed all missionary, educational and philanthropic work of the association, thus displacing the two former boards, the Board of State Missions and Sunday Schools and the General Board of Home and Foreign Missions. Under the ruling of the moderator that the new constitution went into effect immediately, the nominating committee, headed by Rev. Joe P. Jacobs, submitted a list of thirty names for the new Executive Board. Much criticism resulted from the selection of the members of this board. There was no charge made that they were not good men, but some felt that their selection was not wise for two reasons. Fifteen members were from six of the nearly 1,800 churches of Missouri. This seemed an undue favoring of these churches and an ignoring of others. There were at the time only two important churches wholly aligned with the Northern Baptist Convention. A comparatively small number supported both Northern and Southern Conventions, but the great number of Missouri

Moderators of General Association, 1914-



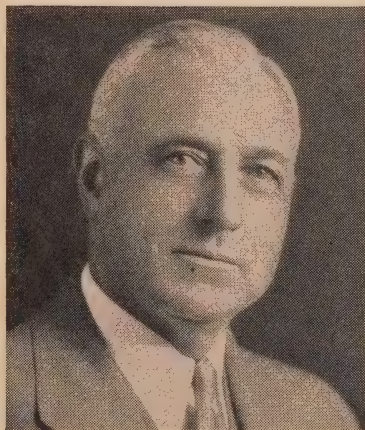
COM P. STORTS
1917-1919, 1923-1924



DAVID H. HARRIS
1920-1922



MINETRY JONES
1924-1925



WALTER C. GOODSON
1926—

Baptist churches favored the work of the Southern Baptist Convention. When it came to be realized that six of the members of the new board came from the two churches wholly aligned with the Northern Convention, there came great complaint. This feeling of dissatisfaction was deepened when the new board in choosing the corresponding secretary overlooked the two men serving the former boards, whose work had been of the highest character, successful in the highest degree Missouri Baptists had ever known, T. L. West and H. E. Truex, and chose Joe P. Jacobs, whose affiliations had not been with the majority of Missouri Baptists.

So great was the dissatisfaction that the results of the work were far below expectations. The figures show that in the four years of the work under Secretary T. L. West, the state workers added 22,522 members to the churches, while under the new administration from 1915 to 1919 only 10,555 were so added. Baptism in the same years under Dr. West by state workers were 14,785, while in the first four years of the new plan, the baptisms by state workers numbered 7,060.

This situation, the dissatisfaction with the report of the nominating committee and the decline in additions and baptisms prepared the way for another of those years of crisis through which Missouri Baptists have so frequently come.

By 1919 the discussion of this action of the association, indeed of the entire organization, plan of work and alignment of the body, was in full swing throughout the state. Many churches and associations committed themselves to a change in the work of the association long before the meeting in October of 1919.

It was evident by the meeting of the association that the Missouri Baptists had two questions to decide. First, were they to continue the Missouri Plan and divide their offerings between north and south, or were they to align themselves with one or the other of the great organizations. If the answer to this question was in favor of a change in the Missouri Plan, the second question to be decided was with which one of the great organizations should Missouri join, north or south.

It was apparent before the meeting of the association that these questions aroused great interest and that there was a sharp division of opinion among the leaders of the

denomination in the state. Many of the most trusted and experienced denominational leaders favored the continuation of the Missouri Plan. They believed that it was successful and that the arguments in favor of a change were without sufficient weight to bring that change about. Apparently, they feared, too, the bitterness and misunderstanding which might be aroused in case the second question, namely which of the organizations would Missouri favor, had to be decided. As the campaign in Missouri went on, it was made clear that the great majority of those who favored "single alignment" as it came to be called, favored alignment with the Southern Baptist Convention.

Apparently, the question was one of policy—the method of carrying on missionary work. But it was complicated by being connected with another question. It was fortunate, undoubtedly, that the matter was agitated at a time so far removed from the Civil War that most of the sectional prejudices and bitterness had disappeared. It seems doubtful whether the attitude of any Missouri Baptists on this question was determined by the prejudices growing out of the Civil War but there was another matter. The Christian world was being agitated at the time by the dispute between orthodoxy and modernism between those who accepted the Book as the full and complete revelation of God, as fully inspired, and those, on the other hand, who take the position that modern scholarship has overthrown some of the tenets of the Bible. It is quite clear that materialism and rationalism based on the pride of scholarship and on the great material prosperity of the world, including America, had much to do with the ideas called modernism.

At any rate, during the discussion of the missionary program of Missouri Baptists this question of orthodoxy and modernism was injected into the discussion of the missionary program. It was charged and apparently with truth that modernism had made much greater advance in the north than in the south, and the plea was made for Missouri Baptists, largely orthodox in their beliefs, to stand for "single alignment," and that with the south because the south was regarded as the stronghold of orthodoxy. Great interest was aroused in this question and many churches and associations took action in instructing their messengers for or against the proposition to align Missouri with one of these organizations. The result of the agitation was the largest attendance ever had at a meeting of the General

Association. It was held in the Third Church, in St. Louis, and the capacity of that great auditorium was overtaxed at times. The air was tense with the feelings aroused, and it was apparent that great harm might result from any decision that might be made. Under the skillful leadership of the moderator of that year, Com P. Storts, and restrained by the Christian feeling of tolerance and respect for others which has usually distinguished Missouri Baptist gatherings, the discussions of this question, although warm and earnest, were held in a Christian spirit. The vote, as was to be expected, favored "single alignment" and that with the Southern Baptist Convention. Provision was made, of course, that any church or association that desired to do so might divide its gifts between north and south or might send its money entirely to the north and that its funds would be forwarded for it by the general organization of Missouri Baptists, but in general, the Missouri Baptist General Association became auxiliary again to the Southern Baptist Convention and undesignated money for home and foreign missions which came to the headquarters of Missouri Baptists was to be sent to the Southern Baptist Convention boards.

On a whole this plan has worked well. Some churches in Missouri, as is their right, continued to divide their gifts between the north and the south and others give wholly to the northern convention, and it is true that a certain amount of bitterness grew out of the discussion and the decision, but on the whole, Missouri Baptists accepted the change and proceeded to carry on their work in the same fine spirit as before. The associational funds which amounted to \$101,976, in 1917, and \$149,876, in 1919, rose to \$150,014 in 1920, and \$159,702 in 1921. In 1928 the offices of the General Association handled the sum of \$186,000 for state missions and the causes represented in the Southern Baptist Convention.

A number of changes, both in working plans and personnel of the general force, were made during this period. During the term of Rev. Joe P. Jacobs as general superintendent, the state was divided into three districts and a secretary appointed in each of these. They were: Kansas City District, with A. J. Thames as secretary; he was later succeeded by Rev. F. Y. Campbell; the Springfield District, with Rev. O. L. Wood as secretary, and the St. Louis District with Rev. Geo. W. Graham as secretary. All

of these were good men and rendered effective service in their respective positions.

On the resignation of Rev. Joe P. Jacobs as general superintendent, Rev. O. L. Wood, district superintendent, was appointed general superintendent. This left a vacancy in the district of Springfield which was filled by the appointment of Rev. J. S. Deaton. He resigned in 1925 and was succeeded by Rev. P. H. Seise. He was called an Enlistment Evangelist. This change of title marks a different emphasis, brought to the work by a new general superintendent, Rev. Arthur J. Barton, D.D., who became general superintendent in February, 1924, on the resignation of Rev. O. L. Wood. Dr. Barton placed great emphasis on evangelism. When Rev. George W. Graham, secretary of the St. Louis district, resigned in May, 1924, his position was not filled, but Rev. J. M. Haymore, D.D., was elected as General Missionary to reside at St. Louis and to give attention to the details formerly looked after by the district secretary. After this time no others were appointed as district secretary in any of the districts. They had done good work, but the resulting costs of three offices came to be felt as a burden.

It was under Dr. Barton that Missouri Baptists adopted what was at first called the Unified Budget, later the Co-operative Program, now called the Missionary Program. Briefly, this was a plan of budgeting all offerings to objects, missionary, educational and benevolent, to which Baptists had been accustomed to contribute, both those within the state and those of southwide and world-wide appeal; and distributing all undesignated gifts to these various objects according to a percentage scale. Apparently the mistake was made at first of overestimating the probable gifts, with a resulting large program and subsequent debt.

Dr. Barton served with distinction as general mission superintendent until he was called into the service of the Southern Baptist Convention. Upon his resignation he was followed in 1926 by J. B. Lawrence, D.D. He took hold of the work with great energy and enthusiasm, serving until he, too, was called into service with the convention. On his resignation, the present efficient superintendent, Edgar Godbold, Ph.D., was chosen. An account of his work is given in another place.

The progress of the General Association during the years

is indicated by the reports made of its activity from time to time in the minutes. It is not possible to give the same items through the entire history of the association as the clerks did not always give the same information, and too, the information gathered was reported in different ways and at different times. At first, and for many years, it was the custom to report the number of churches represented and also the number of associations, but from 1912 on, these items are combined, and the attendance is given from churches and associations for a time and then later only the total attendance is reported.

In 1908, 306 churches were reported as represented in the association along with 65 associations. In 1909, there were 347 churches and 56 associations represented; in 1910, 334 churches and 58 associations; in 1911, 401 churches and 44 associations; in 1912, 346 churches and 78 associations; in 1913, 228 churches and 79 associations; in 1914, 338 churches and 51 associations; in 1915, there were 275 representing associations and churches, 13 life members, and a total attendance of 337. In 1916, life members 15, with a total attendance of 950. In 1917, there were only 198 representatives of churches and associations with 6 life members and a total attendance of 306. These figures evidently reveal in part the war conditions. No meeting of the association was held in 1918 because of the epidemic of influenza, but the largest meeting of the association was held in 1919, when 1,045 messengers and 7 life members attended with a total attendance of 1,224. This great outpouring of attendance was brought about by the interest aroused over the question as to continuing the so-called Missouri Plan or of entering into relationship with one or the other of the great conventions either Northern or Southern. In 1920, there were 762 representatives of churches and associations with 4 life members present and a total attendance of 1,006. In 1921, there were 13 life members present, 736 representatives from churches and associations, and a total attendance of 1,080. Some idea of the development of Missouri Baptists and their work is gained from the following figures: In 1908, the funds of the General Association amounted to \$50,711; in 1912, this amount had risen to \$78,627, and in 1914 to \$81,949. In 1917, for the first time in the history of the association, the funds reached the \$100,000 mark, the total for the year being \$101,976. In 1920, the total was \$150,016, and in 1921, \$159,702.

Another means of judging the growth of Missouri Baptists is found in the number of existing churches and associations. In 1908, there were 79 associations, in Missouri, with 1,890 churches. In 1917, there were 81 associations with 1,858 churches. In 1921, there were 82 associations and 1,809 churches. These figures taken alone seem to indicate that Missouri Baptists were losing ground since there were 81 fewer churches reported in 1921 than in 1908, but that this is not the case is shown by a comparison of the members reported. The membership of all churches of the state as given in 1908, was 171,522, and this number had risen, in 1921, to 207,727, the first time in the history of the denomination in Missouri when the reports showed as many as 200,000 members in all the churches. This great increase in numbers accompanied by a small decrease in the number of churches, indicates that the churches were growing larger in their numbers. Taking the whole period of the history of Missouri Baptists, this increase in the size of churches is marked. Apparently, when the association was formed very few churches had as many as 100 members, while the average membership was probably between 30 and 50. In 1921, the average membership of Baptist churches was more than 100.

One other item in the reports is of great interest and that is the number of baptisms reported year by year. This is indicative of the number of converts won for Christ and added to his churches by Missouri Baptists. In 1908, the churches reported 13,131 people baptized. This number was not equalled until 1914, when the number reported was 13,195. It had not fallen below 10,000 in any year since 1904. The figures show gradual increase from 1914 up to 1920 when only 9,545 baptisms were reported, but in 1921, the figures are 14,832, the largest number ever reported as baptized in a single year in the Baptist churches of Missouri. The following table gives a comparison of these principal items during the period from 1923 to 1933.

The Missouri Baptist General Association

Year	Number Associations	Number Churches	Number Baptisms	Number Members	State Mis- sion Funds	Total Funds
1923	87	1,890	12,261	224,932	\$76,111	\$172,936
1924	86	1,931	11,476	226,848	95,702	268,551
1925	86	1,937	11,841	226,598	81,976	245,776
1926	87	1,869	10,216	226,380	75,490	290,142
1927	87	1,865	10,569	225,399	90,820	225,231
1928	86	1,841	12,106	227,101	98,869	245,417
1929	86	1,812	10,656	228,631	61,131	249,367
1930	86	1,786	11,414	230,751	55,271	217,797
1931	85	1,778	13,374	237,096	50,261	191,681
1932	85	1,746	12,813	240,958	36,512	164,662
1933	85	1,741	12,050	243,372	33,710	131,514

This table reveals the effect of the economic depression, which came upon the country in 1929 and which continues to this time, 1934. In all respects the work has prospered save in the matter of money. In common with the entire country, with every business, the income of the General Association has been greatly reduced. This has brought about retrenchment in all the activities fostered by the association.

In 1907, the General Association heard tributes paid to some of its leaders who had died during the preceding year. Among these were Judge Noah M. Givan, who had been assistant moderator of the General Association, and Rev. W. B. Ballew, who for fifty years had been a Baptist. At this meeting, too, Dr. W. J. Patrick made public presentation of a Bible to Dr. J. C. Maple and another to S. Y. Pitts, in recognition of more than 50 years' service on the part of each one of them as a minister in Missouri. In 1913, the General Association took notice of the death of a number of men who had served in churches and associations with distinction. One of these was J. F. Kemper, who had been moderator of the association, and another was Dr. Wiley J. Patrick, one of the most distinguished and able ministers of the state. Judge Elijah H. Norton, a layman of the state and a member of the Supreme Court, of Mis-

souri, was honored by the Committee on Obituaries, and Dr. Grandison L. Black, born in 1833, and who had served a number of good churches as pastor, had been a member of the faculty of William Jewell College, had passed away during the preceding year. Another man whose passing was noted by the association was Dr. G. W. Hyde, who had been assistant to Dr. W. Pope Yeaman in the work of state missions and who had helped A. P. Williams to organize the church at Boonville. The minutes of 1915 speak of the death of a number of useful men. Among them was Samuel Younger Pitts, who had given many years of service in Howard and Randolph Counties. Another was T. A. Bowman, who had worked as pastor and evangelist, field editor of the Central Baptist, and superintendent of the Orphans' Home. In 1916, the association paused to pay tribute to Dr. W. H. Mayfield, the founder of Will Mayfield College and also of the Missouri Baptist Sanatorium, who had given freely of time and money in support of these and other enterprises.

The obituary notice for 1909 called the recollection to a number of able, devoted, and useful men who had died during the preceding year. Among these were: Rev. W. M. Bell, who served 40 years as pastor of Good Hope Church and 36 years as pastor of Union Church; R. B. Semple, forty years an honored professor in William Jewell College; R. S. Duncan, for many years representative of the Foreign Mission Board in Missouri and author of the History of Missouri Baptists; James Duvall Biggs and Baldwin E. Harl, both of them for many years active and able ministers of the gospel; and T. M. S. Kenney, who for 40 years had been pastor of churches in the association. Notice was also taken of the death during the year of Sarah E. (Juden) Maple, who was born in 1837 and baptized by the famous Adiel Sherwood and who became the wife of J. C. Maple, in 1858.

In the year 1910, the association paid tribute to several who died during the year who were honored by Missouri Baptists. One of these, Francis H. Ludington, was a deacon in the Second Church and a generous supporter of the work. Another was Rev. Joshua Hickman, born in 1820, who served 60 years as a preacher, 9 years of that time he was secretary under the General Association; also the passing is noted of Sallie Rochester Ford, wife of Dr. S. H. Ford, and in her own right a distinguished and able writer. For

many years she assisted her husband in carrying on the Christian Repository, in St. Louis, and found time also to write a number of widely circulated books, the best known of which is "Grace Truman."

In 1913, the association paused to honor the memory of A. D. Brown, who was a deacon in the Third Church, in St. Louis, and whose gift of \$100,000 to the Missouri Baptist Sanatarium enabled that institution to carry on its work.

In 1917 the association paid tribute to one of its oldest and best loved members, Joseph Cowgill Maple, who for 63 years had been a minister of the gospel and had rendered distinguished services as pastor of some of the leading churches in Missouri, Kentucky, and Iowa, had been president of the executive board for a number of years and had written most excellently of the lives of a number of Missouri Baptists. He was the author of the Life of W. Pope Yeaman, and with Dr. R. P. Rider prepared the volumes of Missouri Biography. In 1919, the association honored the memory of I. H. Cadwallader, who was for many years the superintendent of the Missouri Baptist Sanatarium and also three young men, members of Baptist churches, who had given their lives during the World War. Among these were: Sanford M. Brown, son of Editor S. M. Brown; Russell Riggs, whose father founded the Home for Aged Baptists, and Eldon H. Truex, son of an able and distinguished minister. Tribute was also paid to the memory of W. J. Williamson, one of the great pulpit orators of Missouri, and to W. A. Wilson, long associated in the publication of the Word and Way, and to N. R. Pittman.

CHAPTER II

Recent Meetings of the General Association

THE meeting of the General Association of 1923 was held with the First Church at Poplar Bluff and was marked by good spirit and forward look. One of the matters considered was the report of the educational commission. This body, headed by Judge D. H. Harris, had been appointed the year before to consider the educational situation in Missouri and presented through its chairman an able report discussing the conditions that confronted the Baptist colleges of the state. Certain definite recommendations were made looking to a solution to the very difficult and pressing problems that confronted Missouri educational institutions. The association received the report but laid it over until the next year for further consideration. It is perhaps well to follow the report of this commission until it was disposed of at the meeting of the following year. At that time the report of the committee was read and then referred to an educational commission and was never adopted by the General Association. Another attempt to unify higher education among the Baptists in Missouri failed largely because of the inherent difficulties of the situation.

The minutes of this year contain a report of a committee on Missouri Baptist History. It was presented by a committee composed of R. P. Rider, E. W. Stephens, and W. H. Burnham.

Notice is taken this year of the death of Judge John A. Guthrie for many years the treasurer of the Ministers' Aid Society and also of the Executive Board of the General Association. He was a great and devoted servant of the work in the state.

The attendance this year due to the fact that the meeting was held in a corner of the state was not as large as usual. The report of the Committee on Enrollment shows that only one life member attended and the total enrollment of messengers and visitors was 328.

The 1924 meeting of the association was held at Brookfield. This year the introductory sermon was preached by

W. H. Brengle of Chillicothe and Com P. Storts, who had served as moderator for three years was succeeded at this time by Minetry Jones of St. Joseph. This year marked the coming of a new General Superintendent of Missions, Arthur J. Barton. The attendance this year was 967 messengers and visitors and the meeting was a good one in spirit and outlook for the work.

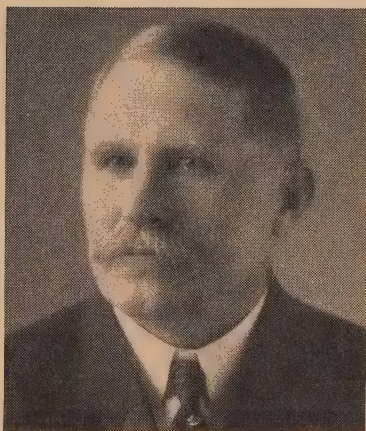
Carthage, Missouri, was the scene of the meeting of the General Association in 1925. Minetry Jones was re-elected moderator and for his assistant the association chose Walter C. Goodson, formerly state senator from Macon, Missouri. The associational sermon was preached by Paul Weber of Jefferson City, and the committee on enrollment showed one life member present and a total of messengers and visitors of 755.

The 1926 meeting was held in the Third Baptist Church in St. Louis. This year Walter C. Goodson of Macon, who had served as assistant moderator the year before, was made moderator, entering upon a long and very useful service in that great position. The attendance this year was large. There was only one life member of the association present, S. M. Brown, of Kansas City, but there was 1,009 messengers and visitors. The annual sermon was preached by Rev. H. A. Porter of the Third Church in St. Louis. Again there were no matters that called for great differences of opinion or warm debate before the association. The report of the executive board showed that a large program had been undertaken and a great deal of work accomplished through the agency of this committee.

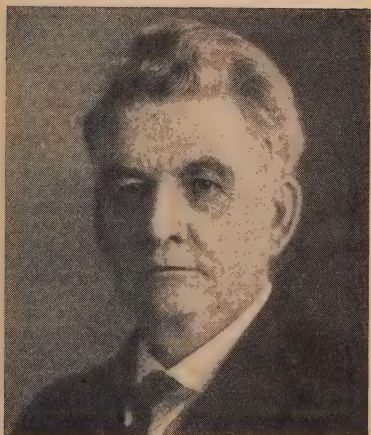
In 1927, the General Association met in the First Baptist Church in Kansas City. The officers of the association of the former year were re-elected and the report of the enrollment committee shows that there were three life members, S. M. Brown of Kansas City and Dr. and Mrs. J. C. Armstrong of Liberty, present with a total attendance of messengers and visitors of 1,205. The annual sermon was preached by J. B. Trotter of Hannibal.

The executive board reported the resignation of Dr. A. J. Barton, who had been the General Superintendent of Missions and the choice of Dr. J. B. Lawrence in the position. Dr. Lawrence made a great impression on the association at this meeting and the reports showed a great year of work accomplished.

Later Missouri Baptist Editors



SANFORD MILLER BROWN
Editor Word and Way
1896—



ROBERT KING MAIDEN
Editor Word and Way
1896-1929



JOSEPH EVERINGHAM BROWN
Editor Word and Way
1929—

The meeting of 1928 was held in the First Baptist Church in Cape Girardeau. The officers of the preceding year were re-elected, and the introductory sermon was preached by John F. Vines, D.D., of Calvary Church in Kansas City. This year the attendance was small. The only life member present was S. M. Brown and the total of messengers and visitors was 514.

This was the year of the general election in the United States and it was with great difficulty that political matters were kept off the floor of the association. One session of the body was held in the Field House of the State Teachers College and was addressed by the President of the Southern Baptist Convention, Dr. George W. Truett, particularly on the question of the default of the late treasurer of the Home Mission Board of the Southern Baptist Convention.

This year the association paid tribute to the passing of a number of influential workers in the state and among them John T. Proctor, long an efficient missionary in China.

The meeting of the General Association of 1929 was held in the First Baptist Church of Mexico, Missouri. The report of the enrollment committee showed that the attendance totaled 903, being composed of 4 life members, 654 messengers from churches and associations, and 245 visitors. The introductory sermon was preached by Rev. E. W. Chewning of Harrisonville. The association was organized by re-electing the former officers, Walter C. Goodson, moderator, Hugh Stephens, assistant moderator, and Samuel E. Ewing, recording and statistical secretary.

The meeting was memorable by the fact that a new superintendent of missions in Missouri was introduced at this time, having begun his work on October 15, 1929, just a few days previously. This new superintendent was Edgar Godbold, who thus began a memorable service in this position which continues to the present. Many able men have served in this position in Missouri but not one of them has brought to the work a happier combination of abilities, qualifications, and experience than Dr. Godbold. He is a layman, has been a college president, secretary of missions in Louisiana, and has a wide acquaintance through the entire country. His abilities, his tact, his friendly attitude, and his tremendous energy have enabled him to do a remarkable

piece of work since his first coming to the state. The reports of this year showed that the receipts for state missions had amounted to \$59,936.83, and that the total amount passing through the hands of the board for all the objects supported by the cooperative program was \$257,156.46.

The meeting was marked by good spirit and fellowship, and the feeling of hopefulness occasioned in part by the coming of the new general superintendent and in part by the fact that the deficit of the preceding year had been wiped out and there was a balance left in the state mission treasury.

The meeting of 1931 was held in the First Baptist Church at Springfield. The introductory sermon was preached by Rev. J. E. Brown, of Festus, and the officers of the former year were re-elected, Walter C. Goodson, moderator; R. S. Douglas, assistant moderator, and Samuel E. Ewing, recording and statistical secretary. A large number of visitors and new pastors were introduced to the association. Among the new pastors was C. Oscar Johnson, of the Third Church, in St. Louis. The report of the enrollment committee showed a total enrollment of 809, three life members, 564 messengers, and 242 visitors.

The report of the executive board recommended that arrangements be made for a centennial celebration to be held in 1934, to mark the one hundredth anniversary of the founding of the General Association. The report shows further that the receipts for state missions during the year amounted to \$50,261.31, and that the total funds handled by the board for the cooperative program amounted to \$191,681.51.

The Committee on Obituaries called attention to the death of two of the outstanding laymen among Missouri Baptists, both of them former moderators of the General Association. E. W. Stephens, of Columbia, who had died during the year had perhaps the longest connection in official capacity with the General Association of all the distinguished and able men that have served that body. For seven years he was the efficient clerk of the association, and in 1897, he began a long period of service as the distinguished and able moderator of the association that terminated in 1916. This period was interrupted only one time and that was in 1907 when Mr. Stephens was on a world tour and could not be present at the meeting. All in all Missouri

Baptists have had few men like E. W. Stephens, the son of a distinguished and able father who rendered, in many capacities, great services; and the father of a distinguished son, Hugh Stephens, who has served the association as clerk and assistant moderator and a member of the executive board. The record of E. W. Stephens is a glorious one. The other former moderator who had died during the year was David Hickman Harris. Attendants at the association in 1920-22 will not forget soon the splendid appearance, for he was an unusually handsome man, the tact, courtesy, and the skill and certainty of Moderator Harris. He had been for years the moderator of district associations, had been chairman of the educational commission and in all these positions had served with distinction and credit.

The meeting in 1932 was held with the First Church at Sedalia. The introductory sermon was preached by Rev. R. M. G. Smith of Kirksville, and the former officers of the association were re-elected. The report of the enrollment committee showed a total attendance of one thousand and twenty-four, two life members, seven hundred and twenty messengers from churches and associations, and three hundred and four visitors.

The report of the executive board as usual occupied the attention of the association during the first part of the meeting. The difficult financial conditions of the entire country were reflected in the financial statements of the year. The receipts for state missions amounted to thirty-nine thousand, nine hundred and thirty-five dollars and one cent. This was a decrease over former years, as was to be expected, and the total receipts for all purposes in the co-operative program amounted to one hundred and fifty-seven thousand, three hundred and fifty-five dollars and seventy-one cents.

This session of the association was marked by good feeling and a general forward look. Great interest was manifested in the question of missions and reports submitted on the various fields of missionary endeavor.

One item of the work of the association noted a particularly large growth of the year, and that was in Sunday Schools.

The report of the Committee on Obituaries noted the passing of a number of good men and women during the year. One of the laymen had long been connected with the

work of the General Association and twice had served as its moderator. Minetry Jones of St. Joseph had long been one of the leading laymen of Missouri. In 1925 and again in 1926 he had presided as moderator and for many years had been chairman of the executive board, and in these positions, as well as that of deacon in the First Baptist Church of St. Joseph and leader in his district association, had rendered great service to the denomination.

In this year the Executive Board found it possible to return to a type of work long fostered by the General Association, but which had not been attempted for some years. Dr. John F. Vines, pastor of the Calvary Baptist Church of Kansas City, became the state evangelist, under the direction of the board. His salary was underwritten by a group of interested laymen and he has labored in the holding of evangelistic meetings with great success since that time.

The 1933 meeting of the association was held at Clinton. The introductory sermon was preached by Rev. John R. Blythe of Bolivar, and the former officers of the association were re-elected.

The report of the committee on enrollment showed that there were six hundred and eighty-nine in attendance, three being life members, four hundred and eighty-five messengers, and two hundred and one visitors.

The report of the executive board called attention to the year's work as conducted during the recess of the association. The full force and effect of the depression throughout America was felt this year in the organized work of Missouri Baptists. The decrease in receipts had necessitated a reduction in the force employed. The amount received for state missions was thirty-one thousand five hundred and eighty dollars and forty-four cents, and the total receipts for all items on the cooperative program amounted to one hundred and thirty-one thousand, five hundred and seventy-four dollars and eleven cents.

The report calls attention to the condition of two of the colleges formerly operated as Baptist schools. Hardin College was in the hands of a receiver and was closed, and Will Mayfield College was also closed, both institutions suffering financial difficulties.

As usual it was necessary for the Committee on Obitu-

aries to call attention to the death during the year of a large number of workers who had passed to their reward. The association paused to pay particular tribute to three of the honored dead. John Priest Greene, preacher, pastor, and, above all, great college president, had passed away. He had been living in retirement in California for some time, having given up his connection with the William Jewell College owing to failing health. Rev. H. A. Smoot, pastor at Macon, Missouri, had long been an active and successful pastor in Missouri. He had often served the General Association and always with great acceptance.

Tribute was paid to Mrs. A. H. Eilers, one of the outstanding women of the state. Her services as president of the Missouri Baptist Orphans Home for thirty-one years were outstanding, and to a great many people the Orphans Home could not be thought of without Mrs. Eilers.

The meeting of the association gave particular attention to the plans for the centennial meeting of 1934, and it was agreed that certain worth-while goals for the year's work should be set up, and accordingly it was voted that these goals for the year should be as follows: The addition of at least 30,000 to the churches during the year and an increase of ten per cent in gifts to the causes represented in the missionary program.

CHAPTER III

Clay County, Clinton County, Platte County, Stone County, Barry County, Kansas City, and Callaway County Associations

NO NEW associations appear during this period. Those mentioned here are old ones under new names or the result of divisions of existing associations. The reason is not far to seek. Once the great need was for new churches in the rapidly growing and expanding state. These new churches needed to be organized into new associations so that we have the record of more than one hundred and thirty associations in the state. Now the territory of the state is fairly well covered with churches and associations so that new ones seem not to be needed. The call is for the development of those which we now have to greater efficiency.

Clay County Association

The preliminary meeting for the organization of Clay County Association was held December 5, 1921. Representatives of five churches at this time resolved that a new association in Clay County should be organized. These churches were members of North Liberty and Blue River Associations. The organization was formed on May 3, 1922, at which time ten churches banded themselves together as Clay County Association. S. J. Huey was chairman of the organization meeting and Mrs. W. R. Klepper was clerk. The new association held its first annual meeting September 5, 1922, and Dr. J. P. Greene, president of the William Jewell College, preached the annual sermon. The former moderator and clerk were continued in office. Fourteen churches reported as members of the organization at this time.

The 1933 meeting of the Clay County Association had reports from 17 churches with a total membership of 3,394. The baptisms during the year amounted to 97 and the association gave generous support to the missionary and benevolent work of Missouri Baptists.

W. D. Boone was moderator this year and Mrs. W. R. Klepper was clerk. The pastors in the association were C. M. Truex, George H. Barnes, J. W. McDaniels, J. Clark Hensley, H. I. Hester, George W. Sadler, John Hamblen, E. T. Pratt, Fred Morse, O. R. Burnham, J. A. Robb, A. T. Estes, and C. W. Jennings.

Clinton County Association

This organization was formed September 26, 1922, of eight churches in Clinton County. W. E. Davis was moderator and F. W. Armstrong was clerk and Rev. B. A. Oliver was one of the leaders in the organization.

The 1933 report of this association shows eight churches having a membership of 1,030, with baptisms during the year of eleven. F. W. Armstrong was moderator and F. E. Smith, clerk.

The pastors were F. E. Smith, William Huffman, Stanley E. Smith, Don Pielstick and L. W. Keele.

Platte County Association

The territory of Platte County Association was originally the North Liberty Association. It was decided at the meeting, August 23, 1922, of North Liberty to disband that great body and to organize smaller associations. Accordingly, Platte County Association was formed September 17, 1922, with eight churches. The moderator was Rev. R. A. Bywaters and the secretary of the organization meeting was Fred Stiff. Rev. E. H. Manwaring was active in the work of organization. The original churches were: Dearborn, Elm Grove, Mt. Zion, Platte City, Pleasant Ridge, Pleasant Grove, Little Platte, and Weston.

The organization held its first annual session August 22 and 23, 1923. Rev. R. A. Bywaters was continued as moderator, and Fred Stiff was made clerk. Nine churches were represented having a total membership of 859.

The meeting in 1933 chose Clarence Everett as moderator and Fred Stiff was continued as clerk. The reports of this year showed nine churches with a total membership of 1,400 and baptisms during the year numbered 43. The pastors were: J. S. House, A. Coleman, A. T. Estes, O. P. Joyce, and James H. Hubbard.

Stone County Association

This body was organized in 1923 by churches formerly in Lawrence County, Christian County and Taney County Associations. These churches were Bethany, Brown Springs, Elsey, Hurley, Keystone, New Prospect, Smyrna, Ponce de Leon, Pleasant View, Union Grove, Union Ridge, and Walnut Shade. They reported 731 members. The officers in 1924 were R. W. Forbis, moderator, and M. H. Threlkeld, clerk. This year there were 14 churches with 624 members. There had been 52 baptisms during the year. The pastors were D. J. Estep, C. W. Fortner, A. Mosher, N. M. Whittington, R. W. Fricks, Floyd Hanks, J. C. Palmer, E. Melton, Geoffrey Swadley, B. F. Clark and Albert Gray.

Stone County Association in 1933 reported 14 churches, 45 baptisms, and 760 members. The moderator was W. A. Geren and the clerk, Elizabeth Gatton. The pastors in the association this year were: Stephen Maples, Charles Russell, W. E. Brown, Albert Roley, J. M. Langston, J. C. Standlee, and W. C. Geren.

Barry County Association

This body was organized November 22, 1924, of the following churches: Purdy, Cassville, Pleasant Ridge, Rock Springs, Washburn Prairie, Bethel, Oak Ridge, Macedonia, Friendship and Mineral Springs, all of them in Barry County. So far as can be ascertained the reason for the organization of another association was simply the matter of convenience. These ten churches within one county felt that they might work together more effectively than scattered among other churches in other associations.

At this first meeting, Elder J. C. Sellars was chosen moderator and Able Carlin was clerk. Elder J. K. Northcutt was one of the men active in bringing about the organization. The new association was an active missionary body. It passed resolutions favoring missions and Sunday Schools and appointed a board of missions to carry on the work within the association.

The first annual meeting was held the following year, 1925. The report showed there were 21 churches in the association, that they had baptized 124 during the former year, and that there were 1,023 members in the various churches.

In 1933, this association had 34 churches including all the original churches except Oak Ridge and Friendship. The reports of the churches for this year show that there had been 270 baptisms, and that the entire membership was 3,327. The moderator was J. T. Brattin and the clerk, O. H. Cox. The pastors were Harrison Truhitte, Chas. Van Zandt, Fred McPhail, W. E. Brown, Otis Ennis, Chas. McNabb, M. Henson, Jack Yancy, Walter Head, E. Linebarger, C. M. Smith, J. T. Brattin, John Harris, J. K. Harris, and C. F. Siler.

Kansas City Association

This association was formed from churches in the city of Kansas City, formerly members of Blue River Association. The reason for the new organization was found in the feeling that the city churches of Blue River Association, large in number, had their own peculiar problems brought about by the conditions in Kansas City, and that these problems might be solved more readily by a group of the churches in the city. Accordingly, in 1926, these churches organized the Kansas City Association. At the fourth annual session Lex McDaniel was moderator and F. O. Hartung, clerk. Among the leaders of the association at that time were: John B. Wornall and the following ministers: C. P. Jones, A. G. Hause, T. P. Stafford, S. M. Brown, O. R. Mangum, Gaston W. Duncan, M. D. Eubank, C. C. Cunningham, Everett Gill, Guy L. Prather, E. J. Rogers, John F. Vines, and B. A. Owen.

At the meeting in 1933, Gaston W. Duncan was moderator and F. O. Hartung was clerk. The reports of this meeting showed that the association was composed of 38 churches having a total membership of 16,886. The baptisms for the year numbered 1,237. Kansas City Association is an active and growing body and gives its support to all missionary and benevolent enterprises carried on by Missouri Baptists. Many of the men who helped to organize the association are still active in its work.

The Baptists in Kansas City have a city union which is more than fifty years old. Its present efficient superintendent of missions is C. P. Jones, who has filled the place with great credit for many years.

The pastors in 1933 were A. G. Hause, J. D. Foster, J. H. Coleman, John R. Bryant, A. J. Dahlby, J. F. Herget (sup-
ply), Carroll V. Day, H. M. Neff, E. P. Pratt, William H.

Butler, G. A. Ausman, Wilson Holder, Joe Jilbert, E. R. Clawson, Ben S. Morris, W. E. King, E. L. Pinkerton, E. J. Rogers, A. B. Apra, R. L. Wood, Guy L. Prather, Elmer R. Page, J. F. Reese, O. Hammond, Harold Hurst, G. W. Duncan, D. B. Wilcox, Paul R. Fine, Anthony Soltys, John Lee Harris, I. F. Whitcomb, A. J. Haggett, G. L. Bowling, and O. R. Mangum.

Callaway County Association

On August 24, 1922, nineteen churches in Callaway County and two in Montgomery County, formerly members of Little Bonne Femme Association, organized Callaway County Association. These churches had in them 2,754 members. The new organization chose for its moderator Judge D. H. Harris, who had been moderator of Little Bonne Femme Association, and who was one of the leading Baptists of Missouri serving with distinction as moderator of the General Association. The clerk was Howard B. Lang. Some of the men who took active part in the organization were: Dr. J. C. Oliver, Rev. S. S. Keith, and Dr. W. H. Burnham. Dr. Burnham was one of the "Elder Statesmen" of Missouri Baptists. He had come down from a former generation and his ability, scholarship, long experience, and devotion to the work made him for many years a notable figure in any Baptist gathering whether the district association or the meeting of the General Association itself.

In 1933, Callaway County Association reported 19 churches with a total membership of 2,491. In the former year they had baptized 85 converts. This year the officers of the association were R. S. Lamar, moderator, and Elsie Hampton, clerk.

The pastors were George W. Wright, G. B. Case, G. C. Ormsbee, K. E. Magruder, A. W. Tandy, W. C. Pitney, B. E. Lett, Cecil Logan, Virgil Barnard, O. A. Winscott, and J. M. Wilcoxen.

CHAPTER IV

The Centennial Pilgrimage to Providence Church Site. Some Comparisons

IN 1934 the Baptists of Missouri celebrated the centennial of the General Association. Two meetings were planned for this purpose, one on August 29, 1934, at the site of Providence brick church in Callaway County near New Bloomfield where the General Association was organized August 29, 1834. The centennial meeting of the General Association is to be held at St. Louis in October.

A large crowd gathered on August 29 on the hill where once stood Providence Baptist Church. The day was a beautiful one and some two thousand Baptists and their friends took advantage of the fine weather to gather at the spot which must always be of interest to students of our history. The program was in charge of Moderator W. C. Goodson of the General Association, the Rev. Dr. Ewing, clerk of the association, and Dr. E. Godbold, general superintendent of missions. Moderator Goodson presided. Professor F. M. Books of Fulton led the great congregation in singing a number of the old hymns which have been dear to our people for many years. The roll of the sixty centennial churches in the state and the twelve associations organized by 1834 was called and it was found that representatives from nearly all these bodies were present.

Bethel Association, the oldest in the state, is not associated with the organized work since it early became anti-missionary. The same is true of Salem Association and Cuivre and Little Piney Associations, but Missouri, now called St. Louis Association, Mt. Pleasant, Concord, Bethel N. E., Salt River, Blue River, and Cape Girardeau associations were represented by large delegations.

The first address of the program was delivered by Hon. Hugh Stephens of the famous family long prominent in Missouri Baptist work. His father had served twenty years as moderator of the General Association and his grandfather, James L. Stephens, was the founder of Stephens

College. In his address, Mr. Stephens reviewed some of the conditions that existed when the General Association was organized. He was followed by the Hon. Nick T. Cave, who is a descendant of James Suggett who helped to organize the General Association. His address was an outline of Missouri Baptist history up to 1834. He presented a list of names from the immediate vicinity of Providence Church of the men and women who attended the semicentennial meeting on the same spot in 1884. It was a matter of great interest when, on a call from the moderator, eighteen men and women stood in token of the fact that they had been present fifty years ago on the occasion that marked the close of the first half century of the Missouri Baptist General Association.

It was found that about eighty ordained ministers were present at the meeting. The oldest of these was the Rev. Sam Frank Taylor, D. D., whose age is eighty-five. Dr. Taylor has filled a number of positions in Baptist work including the presidency of Stephens College, and the record of his services is a notable one. The Rev. J. S. Jesse, of a family prominent in our affairs in Missouri for a century, was the oldest minister in point of years of service present. He is still active and vigorous and his friends believe that he will be spared for many years to continue his service. Another one of the "elder statesmen" greatly honored by Missouri Baptists who was able to be present was S. M. Brown, D. D., editor of the Word and Way. The story of his long and eminent services to Baptist work is told elsewhere. He led the opening prayer, and the benediction at the close of the morning service was pronounced by Dr. S. F. Taylor.

Perhaps the most interesting event of the morning was the reading by Dr. H. I. Hester of William Jewell College of a word of greeting from the venerable Dr. J. C. Armstrong. Fifty years ago the meeting at Providence brick church was an informal one and was presided over by the Hon. Charles H. Hardin, and Dr. Armstrong was elected clerk of the meeting. He was directed by resolution, introduced by Governor Hardin, to place the minutes of the meeting, a copy of the Central Baptist with an account of the meeting, and copies of the addresses delivered in a sealed receptacle and keep the same until the centennial meeting in 1934. All this he did faithfully and well, and it was his wish and expectation to be present in person



THE CENTENNIAL PILGRIMAGE, P



CE CHURCH SITE, AUGUST 29, 1934

at this meeting in 1934 and to discharge the obligation put upon him by delivering the sealed cylinder with its historic contents to the 1934 meeting. It was a very great disappointment to him and to the thousands of friends that gathered there that illness made it impossible for him to attend, but he sent the cylinder and a short characteristic word of greeting as well as the minutes of the meeting fifty years ago by Dr. Hester, his colleague in William Jewell. By unanimous vote of the great assembly the moderator and the clerk were directed to send greetings to Dr. Armstrong. On motion it was voted to instruct the clerk of the meeting, Dr. S. E. Ewing, to preserve the records both of this meeting and the former one in a similar manner to be opened at the meeting on this spot in 1984.

The concluding address of the morning program was on the founding of the General Association. It was delivered by R. S. Douglass, and mention was made of the conditions which brought about the meeting and some account given of the founders of the association.

At the conclusion of the program the church at New Bloomfield, which is a continuation of the old Providence Church, assisted by neighbors and friends, served a bounteous lunch to all who were present.

The afternoon program consisted of a sermon by Dr. Frank M. Powell of the Southern Baptist Theological Seminary. Dr. Powell was reared in a country home near the site of Providence Church, and it was entirely fitting and proper that as a distinguished and able preacher he should have been invited to preach this sermon. His text was John 1:4, 5, and he preached to a great throng of people an inspiring and uplifting sermon.

One of the things connected with this Pilgrimage that made history seem real to those who attended was the presence there not only of the eighteen men and women who had attended the similar meeting in 1884, but of the descendants in direct line of some of those who helped to found the General Association. Mention has been made of the Hon. Nick T. Cave. His mother, Mrs. Cave, a granddaughter of James Suggett who is buried in the church yard immediately adjoining the site of the old church building, was in the congregation.

Another woman of very great interest was introduced to the congregation, Mrs. Colwell of Curryville, the great

granddaughter of Jeremiah Vardeman, that prince of Missouri preachers, was present and listened with great interest to the stories of the work of her distinguished ancestor and his friends.

It is not possible to draw to a close this long story of a century of work and achievement by the Baptists of Missouri organized in the General Association without instituting certain comparisons in one's mind. It was a small gathering that organized the Central Society, later the General Association, and there were in Missouri at the time only about eight thousand Baptist members, nearly half of whom were opposed to missionary enterprise. There were only seventy-seven Baptist ministers and one hundred and fifty churches. There was no general organization, no plan for promoting work throughout the state. There was no Baptist newspaper. There was not a college in the state and no benevolent institution of any sort. Sunday Schools were very few and small. The distinctive organizations which promote the work of young people and of women were as yet undreamed of. Baptists in general suffered under the reproach of being uneducated. It is rather interesting to note that William Hurley, graduate of one of the English universities, was pointed to with great pride by the people of northeast Missouri as an educated Baptist.

It is hardly possible that even the illustrious men who organized the General Association in 1834, men of vision, of great faith and courage, could have foreseen the situation of a hundred years later. Instead of the eight thousand Baptists, only about five thousand being favorable to missions, there are now more than three hundred thousand members of Baptists churches in Missouri. This includes the large number of Negro Baptists, but they were counted in the eight thousand of 1934. The General Association of Missouri has been accepted by practically all Baptists of the state who believe in mission work. It has a plan for reaching the entire state. It is well organized, and it gathers from the Baptists of Missouri each year about one hundred and fifty thousand dollars for the support of the various causes—missions, education, and benevolence—to which Baptists contribute.

In addition there are a number of affiliated organizations and institutions under the control of Missouri Baptists. Four colleges, a great Baptist paper, an outstanding Orphans' Home, a Home for Aged Baptists, and one of the

great hospitals of the country all testify to the liberality and the desire to serve of Baptist people.

In addition Sunday Schools are found in most Baptist churches and a great army of Baptist men, women, and children, averaging more than a hundred thousand, throughout the entire year go every Sunday to the study of God's word in Baptist Sunday Schools. The Baptist young people of Missouri are organized and are being trained in the methods of religious work. A recent state convention of young people held in Sedalia was attended by more than seven hundred young people interested in religious activity, and the women have one of the greatest organizations in the entire state. All these things strike one as he looks at the Baptists of 1834 and those of today. There are other differences apparent. One of these concerns the emphasis on religious work. The Baptists of 1834 were largely, almost wholly, concerned with evangelization, with the winning of the lost to Christ. Today we still emphasize evangelization, but we stress greatly teaching and training. It seems sometimes as if the Baptists of that early day omitted from the Great Commission that part which begins "teaching them to observe all things."

Another difference noted is the lessening of the controversial spirit.

There was a time when the Christians of every denomination seemed to regard the members of every other denomination as rivals and opponents, and in some cases as enemies, and accordingly religious controversy, both written and oral, was greatly stressed in Missouri, and the story of public debates on religious questions forms no small chapter of religious bodies in Missouri. Most particularly this controversy raged in this state with the followers of Alexander Campbell. Since these had come out of the Baptist churches in the first place and had great hopes of carrying into the New Reformation, as the new movement was called, all Baptist Associations, it was quite natural that a long series of controversies should ensue between the Baptists and the followers of the new movement. Alexander Campbell's statement of his beliefs and positions were peculiarly adapted to give rise to controversy. He was a man of great ability and shrewdness, but his statement of religious beliefs and his positions on many questions were so vague and capable of different interpretations as to invite criticism and opposition. Many public

discussions were held by the representatives of these new views and the Baptists, and one of the greatest religious books produced by Missouri Baptists was *Campbellism Exposed*, A. P. Williams' scholarly answer to the attack made by Moses E. Lard, the Campbellite, on Jeters' book in answer to Alexander Campbell.

However, religious controversy was not at all confined to the rivalry between Baptists and Campbellites. There were present, in almost every community, Methodists and Baptists, and their differences over organization and church government and over many questions of Biblical interpretation led to a long series of debates among representatives of these two great denominations. Perhaps the most remarkable of these came to be called the Great Carrollton Debate, held in the city of Carrollton, Missouri, between Jacob Ditsler of the Methodist Church and J. R. Graves of Memphis, Tennessee, representing the Baptists. Both these men were highly trained and experienced representatives of their respective denominations. They both had command of many of the ancient languages. Both were able and powerful speakers, and this debate, which lasted for ten days, covered most of the differences between Methodists and Baptists and attracted a great deal of attention at the time.

Many other public discussions were held. Dr. S. H. Ford met representatives of a number of denominations, one of them being a bishop of the Catholic Church, and public religious debate became an established thing in the religious life of Missourians.

In contrast, in this present-day religious discussion is a rare incident, and the various denominations of Christians living side by side in the same communities, carry on their work for the most part unmolested by attacks from other Christian bodies. There are still occasional exceptions to this rule, but on the whole this is the situation.

Someone, in writing of this change, has pointed out that the rage of denominational opposition in Missouri was greatly guided by the incidents of the Civil War period. The necessity for united action in opposition to the Test Oath and other restrictions put upon religious work, the common suffering which overwhelmed all denominations, brought about a better feeling of understanding and greatly reduced controversy. Especially this was true as be-



THE COMMITTEE OF ARRANGEMENTS AND THE SPEAKERS

The Centennial Pilgrimage, Providence Church Site, August 29, 1934

Left to right: Walter C. Goodson, Moderator; Joseph E. Brown, Editor Word and Way; Hugh L. Stephens, Speaker; Frank M. Powell, Preacher; Sam E. Ewing, Secretary; Edgar Godbold, General Superintendent; Nick T. Cave, Speaker

tween representatives of the Baptist denomination and the followers of Alexander Campbell.

In spite of these marked differences and others almost as marked it is to be noted that the resemblances of the Baptists of that other day and 1934 are more fundamental than their differences. The Missouri Baptists still hold as a people to those ideas about religion which distinguished their forefathers. They still accept the Bible as the inspired word of God and the principal tenets in their beliefs are the same as they were a hundred years ago. Perhaps much of their growth and their present great position is due to their unswerving allegiance to the Bible.

It is well to point out one or two of the outstanding lessons taught by this century of history. One of these is the great loss and unhappiness which has come to our people by their failure to recognize their stewardship of money as well as of their other possessions. How much bitterness and unhappiness has been occasioned not only to the individual Christian but to churches and associations and the general work of the state because Baptists have withheld from the Lord's work a reasonable part of that which he has entrusted to their care.

Closely connected with this is the lesson taught by our history of the connection between mission enterprise and the life of a church. In spite of the fact that Baptists have not given of their money as freely as they should have done, God has wonderfully blessed those churches and associations which have undertaken to do missionary work. They have grown tremendously in numbers, power, and influence while those churches bearing the Baptist name but which have become anti-missionary have stood still or retrograded. Their influence has been limited to a little community. They are today few in number and small in influence. It is clearly evident from our history that the church that fails to obey the Great Commission in its entirety circumscribes itself and chooses the path which leads to stagnation and final decay. Looking back over it all, seeing the triumphs that have been won, the work that has been done, the devout reader of our history is compelled to exclaim, as did the Baptists who gathered at old Bethel meeting ground in 1906, "What hath God wrought!"

**Brief Biographies and Related Organizations
and Institutions**

CHAPTER I

Brief Biographies

D. R. Murphy. This honored and useful minister died August 28, 1876. He was born in 1802 and came to southwest Missouri with his father's family in that same year and for 35 years he was one of the outstanding leaders in our work in southwest Missouri. Under his preaching and leadership new churches and associations were organized and for a number of years he represented the Missouri Baptist General Association most effectively in that section of the state. Perhaps no other man in the early history of southwest Missouri rendered quite such significant and outstanding service.

W. C. Ligon. This eminent minister was born in Virginia, in 1796, received an excellent education, was converted at 18 years of age and ordained a minister in 1825. He came to Missouri in 1841, settling near Carrollton, and labored for more than 30 years as a minister in Missouri. He served as pastor at Lexington, Dover, Liberty, Richmond, and Carrollton, and in every place his work resulted in growth and development of the church. He was a great friend to William Jewell College and labored most earnestly for the success of that great institution.

Benjamin Terrill. Benjamin Terrill was born in Kentucky, in 1811, and came to Missouri in 1836. For many years he preached in Monroe, Randolph, and Schuyler Counties. He was a strong and vigorous preacher and many churches sprang up under his ministry. One of his sons was President A. W. Terrill, of Mt. Pleasant College, and others were useful servants of the Lord. It was said of the family that "The Terrill family of Central Missouri, has been a power for good surpassed by few, if any, in all the state."

Fielding Wilhoite. It has been necessary to mention the name of this active and valuable minister many times because it is impossible to write the history not only of the General Association but of the Baptists of Missouri without constant reference to Fielding Wilhoite. He was born in

Mercer County, Kentucky, April 14, 1799, and died in Missouri, October 14, 1874. He was converted when he was 23 years old and was baptized by Elder Peter Woods, in 1827, and was soon called into the work of the ministry and for a great many years preached the gospel with a great success in central and northern Missouri. He was remarkable for his persuasive powers in winning souls and he gave himself without stint or limit to this great work. He was the co-laborer of Doyle, Thomas, Suggett, Lewis, Duncan, Fristoe, and Terrill in the early work in Missouri. Although he was a pastor, at times he was above all a traveling evangelist. It was his great delight, either alone or in company with one or more of his distinguished co-laborers, to ride out from home into destitute places and there to gather the people about him wherever opportunity afforded and preach the gospel to them. Such was his fervor of spirit and his persuasive powers that he is said to have won and baptized more than 5,000 converts, a record rarely equaled in the history of our Baptist ministers in Missouri.

James E. Welch. Like many another preacher of the early days, Elder Welch was born in Kentucky, in Lexington, February 28, 1789. He was converted, in 1817, under the preaching of Jeremiah Vardeman and became a member of David's Fork Church. He was ordained by Elder Vardeman and Elder Biggs. He was educated in Philadelphia and was appointed by the Baptist Board of Missions, in 1817, as an associate of John Mason Peck to be a missionary in Missouri and came to Missouri in that same year. Brother Welch was a man of remarkable endowments. He was an able minister, possessing an iron constitution that withstood hardships that would have broken down many men. He organized the First Baptist Church in St. Louis, in 1818, after discouragements and difficulties that would have daunted almost any one else. For twenty years he was in the service of the Sunday School Union and was active in all forms of denominational work. He was the first moderator of Bear Creek Association, was active in the General Association and was honored by his brethren in many ways. He preached the introductory sermon before the General Association, in 1850, and again in 1855, and was always a welcomed visitor to the meetings of this body, where his ability, his good judgment and his long experience in denominational work were prized. He died July 18, 1876.

Thomas Fristoe. The death of this pioneer and leader occurred March 2, 1872, and was reported to the General Association at its meeting in that year. He was 77 years old when he died and had preached the gospel more than 50 years. In an eloquent tribute paid to him at the meeting in 1872, by Dr. J. C. Maple, it was said that he was one of the founders and steadfast friends of the General Association and that the distinction of many of our most influential churches and some of our associations was due largely to his earnest labors in the frontier settlements.

D. Anderson. Among the useful and devoted ministers of northwest Missouri whose life and labor were greatly blessed was Rev. D. Anderson. He was born in Kentucky and was converted and baptized in 1833, being ordained in 1850. Up to the time of his death, in 1870, he labored in northwest Missouri, and at the time of his death he was pastor of Missouri City Church. The following eloquent tribute was paid by one who knew him. He was "sound in doctrine, Godly in walk, loved and revered by all who knew him." Such men, earnest, devoted, and consecrated were in very truth the salt of the earth.

Samuel Boone. Samuel Boone was a member of the famous Boone family, being a nephew of Daniel Boone. It was in his house that Mt. Horeb Church, in Montgomery County, was organized in 1833. For a number of years he was one of the active and leading men in the Little Bonne Femme Association. He stood firm for missions in the great anti-mission controversy and was a valuable and valued member of the association up to the time of his death in 1870.

Noah Flood. Noah Flood died August 11, 1873, and his death was commemorated by the General Association at its meeting of that year. He was one of the most remarkable of the group of men that organized the General Association, and even in such a group that included Vardeman, Suggett, Thomas, Wilhoite, Fristoe, Hurley, and Longan, he stood out as one of the leaders. He had great gifts and has been compared a number of times to Daniel Webster in his great intellectual powers and his oratorical ability.

Dr. W. Pope Yeaman, who knew him, wrote in 1899, "This man, though now dead, for a quarter of a century, is as frequently mentioned by the living as are many living men. In the Baptist homes of central Missouri his name is a

household word. His sermons, his baptisms, his genial wit and withering sarcasm are remembered by hundreds who love to quote his sayings and honor his memory."

Noah Flood was ordained in 1838 in Kentucky and came to settle in Missouri in Callaway County in 1839. The missionary controversy was on, and among the ministers of this great county at that time he stood almost alone in support of missions. He suffered persecution for this support and was denounced as a "money preacher," a "hireling." To him and his great successor, Dr. W. H. Burnham, is due the spread of Baptist doctrines in Sedalia and the organization of many churches.

As has been said, he helped organize the General Association, and was its first general agent and did much in this position to win approval and support for the General Association. He was a man of strong conviction and great courage, and was frank and outspoken. The meeting of the General Association at Lexington in 1867 was confronted with the difficult situation brought about by the organization of the Missouri Baptist State Convention of so-called "loyal" churches. In the deliberation of this situation Flood was outspoken, and his position was made perfectly clear as he reviewed some of the things that had been done in the organization of the convention, but such was his spirit, frank and sincere, that his candid words helped to bring about a reconciliation. He served as moderator of the General Association in 1869 and in 1870 and was an excellent presiding officer.

Henry Farmer. Henry Farmer is a name which will always be honored in western and southwestern Missouri so long as the history of pioneer preachers and their efforts to spread the gospel shall be remembered. A native of Tennessee, he entered the ministry, in 1840, in that state and soon settled in Missouri where for thirty years, until his death, he traveled and preached and studied. Many churches were organized by him and he baptized during his ministry nearly 2,000 converts.

The success of his work as a pastor is attested by the fact that for almost thirty years he served Union Church, in Cass County, as its pastor. At the same time, he was pastor of a number of other churches. Among them were: Blue Spring, Westport, and Harrisonville. The final re-

sults of his labor and his devotion will not be known until the making up of the final accounts.

Tyree C. Harris. Among the remarkable young men given to the Baptist ministry, in Missouri, Tyree C. Harris will ever stand out as an unusually gifted man. He was born in Boone County, in 1824, and early gave promise of the great powers which he came to possess. He was converted, in 1839, under the preaching of Elder Thomas Fristoe and was baptized into the fellowship of Bethlehem Church by Elder Fielding Wilhoite, the friend and the long time co-laborer of Thomas Fristoe. Those present at the baptismal service were greatly impressed by the intense fervor with which Elder Wilhoite prayed for Tyree Harris.

In 1841, young Harris was granted license to preach and began that eminent career as a preacher that attracted so much attention. His preaching was very favorable with the people and soon attracted the attention of Roland Hughes, that great layman of Howard County, who offered to take young Harris into his own home and educate him. This offer was accepted and Elder Harris pursued his studies at Boonville under that excellent and inspiring teacher, Kemper. In December, 1843, he helped to organize the First Baptist Church in Boonville, and he was soon called to be its pastor, serving as such until called to Fayette, in 1851, and one year later he became the pastor of the church in Columbia, Missouri, where he won the affection and high regard of the people because of his winning personality and his powers as a preacher.

During his residence in Columbia, he was chosen president of the Columbia Female Academy and was enabled to direct the affairs of that institution in a very successful way for the attendance increased to 125 in a very short time.

His ability in this field caused him to be offered a position in William Jewell College and a little later to be chosen as president of a female college in Georgia. He declined both these positions, but in 1854, he accepted the pastoral care of the Baptist Church in Lexington, Missouri, and entered upon the work there with all the enthusiasm and energy which distinguished him. However, Elder Harris was a man of rather frail constitution. He had exerted himself without limit in the various fields of his work and he soon fell a victim of typhoid fever in Lexington.

It is not too much to say that the short life of Tyree C.

Harris impressed itself in an unusual way not only upon the various communities where he labored as a pastor but also upon the general organization of the denomination. He was in every respect an unusual and very able man. Had he been spared to have served for a longer period of time, his fame, it seems, might have equaled that of the most brilliant and successful men that Missouri Baptists have ever had. His standing with the denomination at large is evidenced by the fact that in 1847, only six years after he began the work of the ministry, he was chosen by the General Association to preach the introductory sermon, which he did at the session in Walnut Grove Church, in Boone County, and was called again for this service, in 1852, at the session at Bethel Church, in Saline County.

Jesse O. Hollis. This distinguished minister and educator was a native of South Carolina, was educated at Georgetown College, in Kentucky, and at the Theological Seminary, at Covington, Kentucky. He was set apart to the ministry for the church at Utica in Mississippi when he was twenty-nine years of age. In 1854, he moved to Jefferson City, Missouri, and became pastor of the church there. His superior educational training made him in demand as a teacher, and during his pastorate in Jefferson City, both he and his wife taught in a school. During the winter of 1855 and 1856, he was also chaplain of the state Senate, and in 1856, he was chosen the first principal of the Baptist Female College, in Columbia. Within a few months the organization of the college was changed and the office of president was created and was filled by the appointment of W. R. Rothwell. Elder Hollis remained as a teacher until 1859, serving for one year, also as pastor of the Baptist Church at Fulton. In 1859, he was chosen president of the Baptist Female College, at Lexington, remaining there until the war interrupted the work of the college. In 1865, he was called back as the head of the Female College, at Columbia, and remained in that position until his death in 1870. He was highly regarded and in the various positions that he held exercised strong influence for good.

Wade Mosby Jackson. The student of Baptist history, in Missouri, finds the name of Wade M. Jackson often in the accounts of the work of the denomination. He was for many years one of the outstanding laymen of the state. Born in Kentucky, in 1797, he came to Missouri, in 1824, and settled

in Howard County, living there until his death, in 1879. He was a brother of Governor Claiborne F. Jackson.

In his business life he was able and successful. He owned and managed one of the best farms in Howard County. He served as county judge and as representative in the General Assembly for a number of years. As a Christian and a member of the church he displayed the same qualities of mind and heart, the same ability and energy that marked him in his business affairs. For a number of years he was chairman of the Mission Board of the General Association. For ten years he was a trustee of William Jewell College, and Mt. Pleasant College, at Huntsville, was greatly aided by him.

John Hill Luther. Among the many distinguished men of ability and training who have served the Baptist cause in Missouri, the name of John Hill Luther will always occupy a prominent place. He was a native of Rhode Island and a descendant of Baptist preachers. In 1847, he was graduated from Brown University and then entered upon a course of training in the Newton Theological Seminary, where he remained for three years, being graduated in 1850.

For a time he devoted himself to the work of teaching. He opened and conducted a school in Savannah, Georgia, but being impressed with the call to the ministry, he was ordained, in 1852, and labored as a pastor in South Carolina until his removal to Missouri, in 1857. Here he organized a school for young women, in Kansas City, which was successfully conducted until the war broke out. Compelled to abandon the school, he moved to Saline County where he was called as pastor of the church at Miami, as a successor to that great Baptist preacher, A. P. Williams. After a little while he became pastor of the church at Palmyra. Dr. Luther was troubled by the Test Oath. He refused to take this oath but continued to preach anyway, was arrested and released under a heavy bond. This experience and his strong opposition to unfairness on the part of the state with the ministry determined Dr. Luther to listen to the urgings of a number of his brethren and begin the publication of a paper. This idea of a Baptist periodical had long been in the minds of Missouri Baptists. Some of the leaders of the denomination among them A. P. Williams, X. X. Buckner, J. A. Hollis, D. H. Hickman, Y. R. Pitts, E. S. Dulin, W. R. Rothwell, and S. A. Beauchamp had urged

upon Dr. Luther the advisability of beginning such a paper. They seemed to have recognized the peculiar fitness of Dr. Luther for this work, and finally on their insistence and urged on by his desire to oppose the Test Oath, Dr. Luther began the publication of the Missouri Baptist Journal, in January, 1866. Efforts were at once made to secure a subscription list. Rev. W. R. Painter was active in this matter, and a thousand subscribers were obtained before the first number was printed.

In 1868, this paper was combined with the Baptist Record, of St. Louis, and the merged paper was called the Central Baptist. Dr. Luther moved to St. Louis and established the publication office there, and under his leadership the Central Baptist soon became a power in the state.

It is quite probable that few men of his day were better equipped for conducting a Baptist periodical than John Hill Luther. It has been said of him that he was a born editor. This quotation expresses the feeling of many of his co-laborers regarding him: "Its editor has at different times been associated with some of the best minds of the state in the editorial department, but he has always been the recognized chief and has devoted himself to the paper with an unwavering faith in its ultimate success, an untiring energy and a spirit of self-sacrifice which but few will ever know."

Dr. Luther retired from the Central Baptist, in 1875, after having put it on a firm basis and was succeeded in the editorial position by W. Pope Yeaman and Wiley J. Patrick, both formerly connected with the paper. On his removal from St. Louis, Dr. Luther became president of Baylor Female College, in Texas, where he served with great distinction. During the time he was in St. Louis, he served as pastor at the Carondelet Church and also at Fee Fee. His daughter, who became Mrs. Anna G. Bagby, served for a number of years as the devoted and successful missionary to Brazil.

Walter McQuie. Among the men who served the General Association as traveling missionaries, was Walter McQuie, a native of Georgia who took part in the organization of the General Association, in 1834. For a number of years he was pastor of churches in the eastern part of Missouri and labored earnestly and successfully during more than twenty-five years as a Baptist preacher.

John S. Major. Two men have borne this honored name in the history of Missouri Baptists. The elder of these two died in Clay County in 1872. He was born in Virginia in 1788, lived later in Kentucky, and served with distinction in the war of 1812 where he rose to the rank of major. He was converted in 1819 and became a member of a Baptist church in Kentucky. Shortly after this event he felt the call to the ministry and was ordained. In 1850 he came to Clay County, Missouri, where he lived an exemplary life, giving himself to the work of the ministry and to the rearing of a family of children. His influence was felt by a large circle around his home, and he rightly received the respect and affection of those who knew him.

James Schofield. Brother Schofield was a native of New York where he became a member of a Baptist Church and was ordained to the ministry. For a time he labored in Illinois where he labored under the American Baptist Home Mission Society. He founded many churches in Illinois. He went from Illinois to Iowa in 1853, and again he founded many churches. During the war he served as a chaplain in the army, and in 1867 he settled in Dallas County, Missouri, where amid pioneer conditions he labored as before in preaching the gospel and organizing churches. He is said to have organized forty-three churches and during his long career he preached only to churches he had organized with one exception.

Elder Schofield reared a large family, and some of his sons rose to distinction. Rev. J. E. Schofield was for a time pastor of the Fourth Baptist Church in St. Louis. Another son, General John M. Schofield, distinguished himself during the war, while two other sons, George W. and Charles B., also graduated from West Point Military Academy and had distinguished careers in the army.

Alia B. Snethin. The reader of the minutes of the district associations in north and central Missouri finds constant reference to Alia B. Snethin, a native of New Jersey who lived for a time after 1799 in Kentucky, moved with his family in 1809 to what is now Montgomery County, Missouri. The father, John Snethin and his wife, Prudence, were both members of Baptist churches in Kentucky, and in 1810 they assisted in the organization of a Baptist church near Loutre Island in Montgomery County, the first church of any sort north of the Missouri River and west of St.

Charles County. Being compelled to leave their home in Montgomery County during the war of 1812 the Snethin family moved to the Boone's Lick country in Howard County, and John Snethin and his wife joined Mt. Pleasant Church. After they returned to the settlement on the Lou-tre, they became members of the Mt. Horeb Baptist Church. Their oldest son, Alia B., born in 1803, was converted and joined Salem Baptist Church in 1820, being baptized by Lewis Williams, the famous pioneer preacher, and two years later was ordained to the ministry.

Alia B. Snethin took part in the controversy that raged among Baptists over missions, and became a strong supporter of the mission movement. For some twenty years he served the General Association as a missionary and traveled extensively in north and central Missouri organizing churches and pushing the work of missionary enterprise in every possible way. He died in 1867 after a useful career as a minister.

Martin Thomas Bibb. The services of Elder Bibb, continuing for more than half a century, forty years of which time he was a minister, were very great. He baptized nearly a thousand persons and organized many churches and acted as pastor at many places, among them Montgomery City, Liberty, Danville, and Zion. For a number of years he served as moderator of the Bear Creek Association.

Samuel C. Major. This great layman whose name appears constantly in the minutes of the General Association was a native of Kentucky, having been born in Franklin County in that state in 1805. In 1826 he became a citizen of Fayette, Missouri, and lived there during the rest of his life. He began his active life as a cabinet maker and for many years conducted a furniture store in Fayette. He served at different times as mayor of the city, as justice of the peace, as public administrator and receiver in the land office. In all these offices he distinguished himself as painstaking, capable, obliging, and in the highest degree upright and reliable.

He became a member of the Fayette Baptist Church in 1843 and for the rest of his life was devoted to the church and to the denomination at large. He was treasurer of the executive board for many years, then was a chairman of the executive board, and his work in both these positions won for him the highest approval, and his liberality and his

devotion to duty and the marked ability with which he handled affairs committed to him must cause him forever to be ranked among the great laymen of the Baptist churches in Missouri.

Manley J. Breaker. One of the men whose energy and talents were wholly devoted to the cause in Missouri was Manley J. Breaker. He was a native of North Carolina and was educated in a number of colleges and the Southern Baptist Convention, early became a member of a Baptist church, and after his graduation from the Theological Seminary in 1873, he married Miss Mary Timms, of Liberty, Missouri, and was called to be pastor of the church at Glasgow. From this place he was called to the presidency of Mt. Pleasant College at Huntsville, then in the midst of a difficult and trying financial situation. After serving some years here with great credit to himself, he resigned to accept the care of the church at Fayette where he preached both to the church there and to surrounding churches at times. Dr. Breaker's active and vigorous mind and his intense interest in the cause of Christ led him to take active part in the affairs of the General Association. It was largely at his suggestion that the General Association undertook what came to be known as the Missouri Plan of Missions. An account of this plan is given in another place. It is sufficient here to say that when the plan had been worked out and one secretary was to be employed instead of the two or more formerly used, the minds of Missouri Baptists turned to the brilliant and capable minister who had proposed the new scheme and Dr. Breaker was offered the new position of Secretary of Missions. His writings reveal the fact clearly that he entered on the position with hesitation as he was called upon to carry on the work which had tested the ability and energy of such men as W. Pope Yeaman and R. S. Duncan working together. However, the results of his work amply justified both change of plan and his own selection as secretary of missions. The funds available for missions were greatly increased within a very short time and the work of home and foreign missions progressed more rapidly than ever in our history. The reports which he wrote to the General Association are models of their kind. His early and untimely death brought great loss to the work in Missouri.

CHAPTER II

Missouri Baptist Woman's Missionary Union

For this account the author is indebted to Mrs. J. G. Reynolds,
Secretary of Women's Work

"And the Women Also"—Luke 23:55.

IN DUNCAN'S history of Missouri Baptist General Association, we find an interesting account of the conversion and baptism of Mrs. Ballou, wife of one of the oldest settlers in Missouri, and the statement that hers was undoubtedly the first baptism ever administered in Missouri. There was no church to offer her fellowship and she was granted a certificate of baptism which answered the purpose of a "Letter of Dismission."

Again, Mrs. Sarah Murphy, widow of Rev. Wm. Murphy, in 1804, came to the claim located by her husband in 1798, in company with her two sons, a grandson, and several others. Three years after she came to this country she organized a Sunday School which continued in successful operation for many years. This is the first Sunday School of which we seem to have a record.

Women are mentioned from time to time in the minutes of the General Association in those early years usually as wives of men more or less prominent in the denomination, commended for lovely Christian virtues and in some instances mention is made of valuable ministry to physical and spiritual needs in their own communities. Place has been given to some in biographical volumes of Missouri Baptist history, with special tribute as mothers, home-makers, and lovers of missions. So far as the minutes of the Missouri Baptist General Association reveal, the first woman to take part in a discussion in the meeting of the General Association was a Negro woman speaking in the interest of Western College, then located at Macon. At the meeting of the association the previous year, however, Miss Emma Young, under appointment for work in China, read a paper on "Woman's Mission to the Heathen" with good

effect and the report of the "Woman's Baptist Foreign Missionary Societies of Missouri" was read by the secretary, Mrs. H. T. Baird, perhaps the first hearing of women's voices in these meetings.

The first committee of women appointed by the General Association was in 1886 and we find no record of a woman serving on a standing committee of the association until 1915 when in reorganization women were included in the membership of the executive board of the Missouri Baptist General Association.

Women have always been deeply interested in the work of the denomination, supporting it in every way possible, and as was to be expected, their sympathies were deep and active when the spirit of world-wide missions quickened a new era of missionary thought and effort. Here and there, in states north and south, mite societies and societies for concert of prayer were organized in the interest of missions. Minutes of the Triennial Convention, 1814, record gifts from Female Mite Societies. So far as is known, the first general meeting of southern Baptist women was in 1868 when the Southern Baptist Convention was meeting in Baltimore. We do not know whether Missouri was represented in that meeting but we do know that the missionary leaven was working in Missouri for we have the record of the organization of a society in 1869 at Liberty, auxiliary to the Foreign Mission Board, Richmond, Virginia.

Dr. R. S. Duncan, the then District Secretary of Missouri for the Foreign Mission Board, was the active and influential advisor, perhaps the author of the original suggestion for the organization of Woman's Foreign Missionary auxiliary societies in Missouri. Mrs. O. P. Moss, a gifted, cultured woman and a devoted Christian, was the moving spirit in this organization and doubtless her influence and the example of this organization had much to do with the spread of interest in missionary societies over the state.

1876-1886

In 1876 when the General Association was in session at Hannibal a few Baptist women held a quiet and informal conference looking toward a general organization for a more active and systematic effort in the interest of foreign missions. Plans were made and before the close of the year, representatives from existing societies met at Liberty and

elected officers. Mrs. O. P. Moss was made president and treasurer, and Miss Maggie Emerson, secretary, and Mrs. R. B. Semple, Mrs. R. S. Adkins, Mrs. Flora Thompson, and Miss Sallie Stone were chosen as additional members of the board of directors. The work was to be promoted in various sections of the state through the efforts of the following vice presidents: Mrs. Ella D. Pitts, Mrs. E. G. Garnett, Mrs. Jno. Doniphan, Mrs. Jno. T. Williams, Mrs. Lizzie Smith, Mrs. Fannie Arnold, Mrs. C. H. Hardin, Mrs. Henry Talbird, Mrs. Mary Wetzel, Mrs. J. D. Biggs, Mrs. J. B. Wornall, Mrs. M. E. Goldsberry, Mrs. T. J. Musgrove, Mrs. J. Farmer, Mrs. W. F. Elliott, Mrs. S. M. Taylor, Miss Bettie Settle, Mrs. Jno. Cantwell, and Mrs. E. D. Isbell. The name given the organization was the Missouri Baptist Woman's Foreign Missionary Society, auxiliary to the Foreign Mission Board.

A system of life memberships was inaugurated, a payment of \$20.00, or of \$5.00 annual payments, constituted the contribution for a life member. The plan for the local societies was a collection averaging one cent a week from the entire church membership and in churches where there were no societies, the effort was made to secure a committee responsible for collecting money on the same basis. The purpose of the society was to be for study and prayer and to secure gifts for the support of foreign missions.

In the first annual meeting of the Missouri Baptist Foreign Missionary Society held at Lexington, 1877, the number of societies reported was 36. In the report of the committee on foreign missions to the General Association, gratification was expressed at the general increase in missionary interest and in contributions and commending "the grand rally of the sisterhood to this work." This encouraging word and the growth in organizations led to greater zeal in the new undertaking. The annual meetings were to be held at the same time and place of the General Association.

In the fifth annual report of Missouri Baptist Woman's Foreign Missionary Society to the General Association, we find among the contributing organizations a juvenile society at Huntsville, a Young Ladies' Society at Third Church, St. Louis, and one in Lexington College. "Letters were read from Mrs. Yates and Mrs. Crawford of China and Brother David of Africa. Greetings were sent to Mrs. Annie Luther Bagby, Brazil." Quite as interesting is it to find the minutes signed "Mrs. S. R. Ford, secretary pro tem." The minutes of this annual meeting carry the record of a

committee appointed to confer with a like committee from the Women's Missionary Societies of the West and to arrange for a meeting of both societies, with equal representation, in which meeting both societies shall make an annual report of their work. The Society of the West reported 19 circles and 12 mission bands and a contribution of \$626.10, of which \$500.00 was for the salary of Miss F. B. Lightfoot sent out from LaGrange in 1879 to Ninpo, China, by the Society of the West.

The following year (1882) the constitution of the Baptist Woman's Foreign Missionary Society was amended, providing for enlarged operations and headquarters was located at Mexico. Since 1877 the society had paid over \$5,000.00 into the treasury of the Foreign Mission Board, and the number of societies had grown to 70 with 100 life members.

In 1885 the General Association adopted a resolution requesting the Woman's Society "to enlarge the scope of its beneficence so as to include other than foreign missions," and in 1886 the constitution was changed making district, state, home and foreign missions, and ministerial education objects of support, and the word foreign was dropped from the official name of the organization. This year closed the service of Mrs. Moss as president. For ten years she had patiently and wisely directed the work through all the difficulties and problems of the pioneer stage and the steady advance was due in no small measure to her untiring devotion.

A foreign mission mass meeting was held in connection with the meeting of the General Association in 1886 at Trenton, conducted by Dr. R. S. Duncan, the representative of the Foreign Mission Board in Missouri, in which special recognition was given Miss Emma Young under appointment for work in China. "Dr. D. C. Young, father of the appointee, made a feeling address and the services were closed by a contribution of \$287.90 for foreign missions. Mrs. O. P. Moss, by motion, extended the hand of Christian fellowship to Miss Young in behalf of the association." During the session of the Baptist Woman's Foreign Missionary Society, Miss Young was adopted by that body as its missionary and annual reports to the society were a source of inspiration until the close of her service. Miss Young was born in Illinois but educated in Missouri, graduating from Southwest Baptist College, Bolivar, in the year of her ap-

pointment. She went to China in 1887, the first woman from Missouri to go to that country under the Foreign Mission Board. March 3, 1888, Miss Young founded Pooi To Academy, Canton, the oldest Baptist boarding school for girls in South China and Missouri women gave the money for the first permanent building. In 1928 a new administration and chapel building was provided for, half of the cost contributed by the alumnae and the student body as their part in a fortieth anniversary gift for their alma mater, and Missouri Baptist women contributed \$525.00, amounting to over \$1,500.00 in exchange, for an Emma Young Memorial room in the building.

Another woman came into leadership at this time to whose years of faithful service Missouri Baptist women owe a debt of gratitude, Mrs. J. L. Burnham. Without salary and only a meager expense account, devoting her best in thought and effort, she served as corresponding and field secretary for sixteen years and then for four years assumed the responsibility for the southwest district when failing health took her out of active service though remaining a member of the Woman's Board until its dissolution in 1915.

1887-1900

In 1887, Mrs. W. F. Elliott, Moberly, assumed the duties of president of Missouri Baptist Woman's Missionary Society and her years of leadership covered a period of denominational unrest and a lack of understanding of the purpose of the woman's organization and a question of woman's ability to direct the work. This created a real hindrance to progress but there were real friends among the leaders in the General Association who stood by and counseled and encouraged. One of the outstanding friends was Dr. M. J. Breaker, "who saw the great value of the work of the women and fostered it in every possible way, attending the meetings of the women and speaking and writing in favor of their work on every suitable occasion. It was a fitting memorial to him that the Theological School connected with the college at Shanghai which was financed by the women of Missouri should have been named Breaker Memorial."

A small monthly paper, "The Interchange," was undertaken as a means of spreading information among the local societies about the work which particularly concerned the

women and of creating a deeper interest in missions in general.

From the very early days of the state society effort was made to bring about the union of the local societies into associational organizations, the purpose being to help and encourage the societies already in existence and to cooperate in the effort to extend the organizations into every church in the association. The work was slow and disappointing for a long time but finally there grew to be vigorous unions holding annual and sometimes quarterly meetings in which enthusiasm was aroused, information given, and as a result new societies were formulated in many churches.

"For twelve years the annual meetings of the state society were held during the sessions of the General Association, though during the later years complaints were made that the large attendance of women at the meetings of the association made the crowd too great, and at Clinton in 1888 this complaint was made on the floor of the General Association. Accordingly, at the meeting of the society, held at that time and place, the matter of holding the annual meetings of the society at a different time and place from those of the General Association, was considered and it was decided to adopt that course in the future." This plan continued until 1916, superseded by district meetings in the several sections of the state. The Missouri Woman's Missionary Union was organized in 1923 and the annual meetings of this organization were held at the same place and just preceding the meeting of the General Association until 1930 when again a separate time and place of meeting was deemed wiser.

In 1889, Miss Emma Morton went out to Brazil to take up the work of Miss Maggie Rice, and Miss Mollie McMinn to China to be connected with the school founded by Miss Young. A communication from Miss McMinn on the eve of her departure was received during the session of the General Association and prayer was offered by Dr. M. J. Breaker for her safety and those traveling with her. Dr. E. Z. Simmons, China, was present in the meeting.

Among the activities of the societies during the 90's we find listed: Arousing interest in the various missions and collecting funds for their support; the sending of boxes of supplies to the families of frontier missionaries; the Christ-

mas offering for foreign missions; the self-denial or thank offering for home missions in March, and the observance of special weeks of prayer for these objects.

The desire to help the colored Baptist women is shown in the attention given to Mrs. McDowell in the meeting in 1894 as she asked for "help, sympathy, and a pattern by which to work among her own people" and the corresponding secretary was instructed to furnish her with quarterly programs and literature thus adding practical value to the spoken words of encouragement.

Then catch the note of enthusiasm in just the briefest mention of some things in the annual reports: "Miss Emma Morton to whom we gave the parting hand at Fayette in 1889, who was going out to Brazil to take the place made vacant by the death of Miss Maggie Rice, returned as Mrs. Solomon Ginsburg with her baby daughter Arvilla and was present at this meeting. She told of the work in Brazil, made touching allusion to Miss Maggie Rice's grave under the palm tree, and the inscription in Portuguese on the stone above, 'I am the resurrection and the life.' She told of her husband's conversion from Judaism to Christianity and of his subsequent conversion to Baptist principles. A letter from Miss Ida Hays at Madero Institute, Saltillo, Mexico, was full of refreshing news of her work. She thanked the sisters who had made extra contributions for plumbing and bathroom fixtures in the building, saying she was sure the delight of the girls would delight those who had helped. A letter from Miss McMinn rejoicing in the realization of God's guidance in her work was read. She says the future looks radiant with His presence and His power. The value of frontier missionary boxes was \$982.55. The Christmas offering, the largest ever given. The week of self-denial and prayer more generally observed than ever before."

Again "a meeting for the women at the General Association in St. Joseph at which time Dr. Willingham, secretary of the Foreign Mission Board, gave an address that sent them home with burning hearts, and Dr. Tichenor, the Home Mission Board secretary, made a telling address on frontier missions and greatly encouraged them in the help they were trying to give."

Or the unexpected and delightful experience of having the pastor of the Marshall Church, Brother Kemper, and

Brother Boyer constituting themselves a reception committee and welcoming the Woman's Missionary Society in annual session in 1896.

A pleasing feature of the next meeting was "a paper prepared by the first missionary of the society, Mrs. Emma Young Ayers, on 'The Missionary as Wife and Mother.' Pastor A. P. Stone, La Belle, led in helpful devotional exercises and he, with other ministers in attendance, showed great interest in the work. Dr. Willingham gave an address on foreign missions and Dr. Eager spoke about the work in Italy."

In the corresponding secretary's report at the meeting in Hannibal, 1899, she says, "If our contributions in money have fallen below those of last year we shall be truly sorry but in humble gratitude we thank God that something more precious in His sight has been given. Six of our very best men and women have been given for service on the foreign field—Bro. Cheavens and wife to Mexico, Bro. Downing and wife to Brazil, and Bro. J. W. Lowe and wife to China."

At this meeting, Mrs. G. W. Hyde alluded to the meeting twenty-three years ago when the work of the Missouri women was begun at Hannibal. She alone represented the small group of women who took the initial steps to organize the society.

Miss Mary Burdette, secretary of the American Baptist Woman's Home Mission Society, was an appreciated visitor and delivered a fine address on the work she represented.

At this time a memorial letter to the General Association was prepared reciting certain facts in the history of the work and asking for a conference looking toward a closer relation of the society's work and that of the General Association. Mrs. G. W. Hyde and Mrs. W. F. Elliott were chosen to represent the society should the General Association appoint a committee to confer. The memorial was presented to the General Association at its meeting in Joplin and the committee appointed to confer made the following report:

"Resolved, that we recommend that our sisters dissolve the Missouri Baptist Woman's Missionary Society and put the work of missions among our Missouri Baptist sisterhood under the direction of a Woman's Central Committee of Missions to be appointed by the Board of Home and For-

eign Missions and to report to the General Association through that board.

"Resolved, further, that we request the other Baptist Woman's Missionary organization operating in the state, to commit, likewise, the direction of their work to this Woman's Central Committee."

The report was adopted, Mrs. Hyde and Mrs. Elliott having consented to the proposal. So ended the Missouri Baptist Woman's Missionary Society. Exact information as to the number of missionary societies and young ladies' societies and juvenile bands at the close of this period is not at hand but a conservative estimate places the number at not less than eighty and the contributions since the organization in 1877 amounted to \$81,000.00.

1900-1904

The Woman's Central Committee appointed by the Board of Home and Foreign Missions was composed of the following members: Mrs. G. W. Hyde, chairman; Mrs. W. A. Kingdon, Mrs. G. B. Wheeler, Mrs. T. C. Carr, Mrs. H. B. Scammel, Mrs. E. F. Rogers, Mrs. E. T. Trueblood, Mrs. A. K. Yancey, Mrs. J. H. Roblee, Mrs. M. J. Breaker, and Mrs. A. J. Barnes. Mrs. M. J. Breaker was elected corresponding secretary with Miss Eleanor Mare to assist her. Mrs. J. H. Dew was elected state organizer. Mrs. W. H. Russell was elected secretary of northeast district, Mrs. H. A. Hunt for the northwest, Mrs. W. A. Holcomb for the southeast, and Mrs. J. L. Burnham, field secretary, acting for the southwest. Miss Mare was the only salaried worker.

Expense money was provided by the Board of Home and Foreign Missions. In lieu of The Interchange, which had been discontinued, space was given in the Central Baptist which carried the heading "The Interchange" and which was edited by Mrs. M. J. Breaker. Very shortly Miss Mare was made corresponding secretary and charged with the general oversight of the work. The State Mission Board joined the Board of Home and Foreign Missions in the financial support of the work of the committee augmented by contributions from the local societies. In addition to correspondence, preparing programs, supplying literature, the corresponding secretary superintended a traveling library. Greater emphasis was placed on teaching members of junior organizations to put into practice what they

learned in the study of missions by giving for the spread of the gospel. The support of two women workers in St. Louis, Misses Rosemann and Bonacker, was undertaken.

During the World's Fair in St. Louis, the committee made application for space for a mission room and the management granted them the use of two rooms in the Woman's Anchorage Building. One of these was fitted up for a rest room and the other for an assembly room. The mission boards provided map and literature. The Publication Society furnished song books, tracts and placed at the disposal of the committee a missionary library. Daily prayer services were held and every Sunday afternoon services were held for the people who lived on the grounds. The St. Louis pastors preached at these meetings. Mr. De Roos, a missionary to the Spanish speaking people, held services for the Philippino scouts and Miss Rosemann made helpful contacts with the girls from the Indian government school. Miss Ada Trueblood was hostess and welcomed visitors from 30 states and 60 foreign countries.

1905-1915

In 1905 the membership of the Central Committee was increased and the name changed to the Woman's Mission Board with Mrs. J. H. Roblee, president. Five missionaries were designated for support by the 18 Young Ladies' Mission Circles and a monthly Bulletin for their use was issued. Mention is made of the 18 traveling libraries of 10 volumes each and a note of the rejoicing that contributions have increased sufficiently to send another missionary to the foreign field, one in the homeland, and to support the new state mission worker since her appointment, and also for several Missouri young women who had been called into service.

A pleasant feature of the meeting in Kansas City, 1907, was the presentation by Dr. Claude Kelly in behalf of the Westport ladies, of a gavel, the head of which was made from wood from First Baptist Church, Providence, Rhode Island, 1774, and the handle from the meeting house of Bethel Church, near Jackson, Missouri, the oldest evangelical church west of the Mississippi, 1806.

The financial aim for 1908-09 included \$8,000.00 for foreign missions, \$4,000.00 for home missions, \$2,000.00 for state missions, besides smaller offerings for support of the

Negro women's secretary and completion of the pledge of \$1,000.00 for the endowment fund of the W. M. U. Training School at Louisville.

It was this year, also, that a lot was bought and a building erected at Arcadia Heights establishing W. M. U. headquarters for the Assembly periods. The building was dedicated July 20, 1909. The speakers were Mrs. J. S. Tustin, president of the Board, Mrs. E. T. Trueblood, chairman of the building committee, and Miss Eleanor Mare, corresponding secretary, greatly assisted by Dr. W. O. Anderson, Dr. W. J. Williamson, and Dr. J. C. Armstrong.

Miss Daisy Dean, W. M. U. Training School graduate, became Miss Mare's assistant and among other duties conducted mission study classes and held mission conferences at Arcadia Heights. The report of the year showed 250 Woman's Missionary Societies, 18 Young Ladies' Mission Circles, and 26 Children's Bands.

The special feature of 1911 was the celebration of 50 years of organized woman's work for foreign missions. Christian women of America planned a million dollar Jubilee gift as a thank offering for the work of the past and opportunities of the present. Missouri Baptist women took \$10,000.00 as their Jubilee offering to be used for:

W. M. U. Training School, Shanghai, China;
A Missionaries' Home, Huchow, China;
A Girls' School at Jaro, Philippine Islands;
An addition to the Effie Sears Memorial School,
Pingtu, China.

In 1912, Miss Theresa Ritdorf was chosen worker with Miss Rosemann in St. Louis, and Miss Mollie McMillan at Springfield, and Miss Mary L. Burnett (now Mrs. G. N. Magruder) for work among the students at Normal Schools. The death of Mrs. Tustin for ten years member of the board, serving as president and treasurer, occurred during the year.

Woman's Missionary Union, S. B. C., celebrated its 25th anniversary in a Jubilate meeting held in St. Louis, May, 1913. Missouri shared in the celebration, first, by endeavoring more nearly to reach the aim in organizations and new enlisted members. Second, by Jubilate and Judson Centennial gifts for added equipment on home and foreign fields such gifts to be used to further enlarge Effie Sears

School, Pingtu, China; church building at Rio; girls' school, Jaro, Philippine Islands; church building and loan fund; home for missionaries, Hopi Indians; and building fund, W. M. U. Training School, Louisville, Kentucky.

In 1914, Mrs. Kate Cox White received appointment for work in Brazil. Miss Aretta Beswick was appointed to work in Spring River Association. Mary Sears, daughter of W. H. Sears, Pingtu, China, entered the W. M. U. Training School. Miss Mare resigned as corresponding secretary to become home secretary of Women's American Baptist Foreign Mission Society and Miss Aretta Beswick was elected to succeed her.

1915-1923

Again in 1915 a change is made in organization plans and the work of the Woman's Board becomes the responsibility of the ten women members of the Executive Board of the Missouri Baptist General Association. Mrs. Jno. A. Guthrie was chairman of the committee. Denominational headquarters were moved from St. Louis to Kansas City and the Kansas City Missionary Union furnished the office for Miss Beswick. The sectional meetings were held at Gallatin, Mexico, and Joplin. A year book was printed with program topics and other necessary information and through the columns of the Word and Way publicity was given to the work.

The report of 1917 records the death of Mrs. Jno. A. Guthrie actively identified with woman's missionary work in Missouri. She was interested in all work of the Kingdom and devoted in every duty. A double loss was sustained in the death of Mrs. G. W. Hyde. The denominational life of the State felt the impress of her devoted life and, since its beginning, the woman's organization found wisdom in her counsel and her unusual ability was ever at its command.

Mission study classes were coming more and more into favor. The Missouri Baptist Bulletin became the organ of the board for promotion of the work and a department was edited by the woman's committee. On recommendation of the Executive Board, apportionments were no longer sent to the societies but a copy of the one sent to the churches with the earnest request that the societies assume a large part of the responsibility for meeting that apportionment.

In 1918, the office of corresponding secretary was left vacant and three district secretaries were charged with the work: Miss Beswick for the Kansas City District, Mrs. Kate Hill Elliott for Springfield District, and Miss Maude Powell for the St. Louis District, with Miss Jessie Roth as college correspondent or visitor. Mrs. Elliott was much loved by the people among whom she worked and sincere was their grief over her death after only a few months of service. Miss Fern Gates (now Mrs. E. T. Mangum) succeeded her as secretary of the Springfield District.

The record of 1921 was 695 organizations, 486 Woman's Missionary Societies, and 209 auxiliaries of different grades and among these, 167 mission study classes. To the Springfield District belongs the distinction of receiving the two first official seals awarded in the state and the first to receive a large number of mission study certificates.

At the meeting of the General Association at Moberly in 1921, the Executive Board elected Mrs. J. G. Reynolds corresponding secretary, a position left vacant since 1918. A shift in workers gave responsibility of general field work to Miss Beswick and Miss Gates, and Miss Amy Goodman, who had directed the work in the St. Louis District for several months, became assistant in the office. The report of the field work included schools of methods for associational officers, many mission study classes taught in associations and churches and the five summer assemblies, and in attending Associational W. M. U. meetings and meetings of the District Associations in the interest of W. M. U. work. The office work covered many personal and form letters, mailing out thousands of packages of literature, "The Interchange" in the Word and Way and a department in the Missouri Baptist Bulletin edited. Miss Beswick resigned in September, 1922, to take the position of corresponding secretary of New Mexico, completing seven years of faithful service to the work in her own state. At a mass meeting of the women the day preceding the meeting of the General Association, October, 1922, notice was given that plans for the organization of Missouri Woman's Missionary Union would be presented at the next annual meeting. Accordingly at the meeting at Poplar Bluff, October, 1923, Missouri Woman's Missionary Union, auxiliary to the Missouri Baptist General Association, was organized. The officers elected were chosen from the members of the Woman's Committee of the board that the closest cooperation with

the board might be maintained and that no conflict in responsibility for promoting the work might occur. Mrs. F. W. Armstrong, a member of the committee since 1919, was elected president. Miss Fern Gates had been giving special attention to the work of the W. M. U. Auxiliaries and was elected Young People's Secretary. The death of Mrs. M. J. Breaker brought a sense of loss to all who knew of her abiding interest in missions and her activities in the woman's missionary work of the state for many years.

1924-1934

The first annual session of Missouri Woman's Missionary Union was held in Brookfield, October 29, 1924. Heretofore, the report of the work had been given as a part of the General Superintendent's report but it appears in separate form at this meeting of the General Association and has continued to be so given to the present time. The state had been divided into six divisions for better promotion of all denominational work with a chairman in each for W. M. U. promotional purposes. A two-days' meeting in each division with the secretary and new young people's secretary, Miss Viola Beagle, in attendance at each, brought many women into closer touch with one another and with the work. Advance in every department of the work was reported and the contributions exceeded the total amount given in the first twenty-four years of the organization of women—\$69,639.16 to the Co-operative Program, \$20,739.31 in other designated gifts, \$1,611.70 White Cross, cash total \$91,990.17. Adding \$5,407.18 box values gives a total contribution of \$97,397.35. Again a change in the young people's secretary, and Miss Reitha Hight, who had been doing mission work in Cuba for several years and returned to the states because of ill health, came to this position with fine preparation. In 1925 another leader in woman's work when the work was hardest slipped away to her reward, Mrs. W. F. Elliott, president for fourteen years of the Missouri Baptist Woman's Missionary Society.

The help the missionaries have been in stimulating zeal cannot be estimated and Missouri was particularly fortunate to have in divisional meetings and summer assemblies and the annual meeting in St. Louis in 1926, Miss Kathleen Mallory, secretary, and Miss Juliette Mather, young people's secretary, of Woman's Missionary Union, S. B. C.; Mrs. Janie Cree Bose, principal of the W. M. U. Training

School; Miss Emma Leachman, field worker for the Home Mission Board; Mr. Jacob Gartenhaus, Home Board missionary to the Jews; Mrs. W. J. Cox, president of Woman's Missionary Union, S. B. C.; Dr. J. W. Lowe, Rev. I. V. Larson, Mrs. C. C. Marriott, Miss Ethel Ramsbottom, and Dr. Jeanette Beall, missionaries to China; Mrs. J. Franklin Ray, missionary in Japan; Mrs. M. G. White, missionary in Brazil; and Miss Mildred Matthews, Home Board missionary in Cuba.

Now was begun the present custom of remembering the Missouri missionaries on home and foreign fields with subscriptions to current magazines year by year, the money for the purpose secured through offerings at the divisional meetings. The unusual privilege was given Missouri Woman's Missionary Union at this time of supplying scholarships for Misses Kathe and Amalia Gerwich, Bucharest, Roumania, at the W. M. U. Training School, Louisville. The report of the General Superintendent to the General Association at this time commended the work as follows: "The organization and enlistment of the women of our churches under the leadership of Woman's Missionary Union is one of the finest and most promising features of our activities. The organization of mission study classes, the conduct of mission study courses, the observance of special seasons of prayer for the several great departments of the missionary enterprise, altogether aside from the special offerings made by the women during these seasons of prayer, the increase in the circulation of missionary periodicals and the increase in distribution of missionary literature, these and many other things make each Woman's Missionary Society a great power for good not only in the life of the church but also for the awakening of the missionary spirit and for the enlistment of our people in the missionary program."

The fourth annual meeting of Woman's Missionary Union was held in Kansas City with the largest attendance yet recorded, 600. Mrs. Taul B. White, the Southern Union representative, conducted precession mission study conferences with good effect. Mrs. W. J. Cox, president of the Southern Union, was a speaker in the W. M. U. meeting and also in the General Association when the report of Missouri W. M. U. was presented. Among the missionaries present were Dr. N. A. Bryan, China; Miss Elma Elam, Africa, and Dr. Nils Bengston, Spain. The children from the Mexican and Italian Missions gave demonstrations of what was being

done for them and the Glee Club from Western Baptist College (Negro) sang.

The Ruby Anniversary of Woman's Missionary Union, S. B. C., was an occasion of grateful rejoicing for the forty years (1888-1928) of growth and service. To Mrs. G. N. Magruder was given the responsibility of promoting the celebration plans, and she had the gratification of having Missouri Woman's Missionary Union meet all of its Ruby Anniversary objectives except in increase of Woman's Missionary Societies. There were forty new Woman's Missionary Societies but too many were dropped from the office files as non-functioning to make the necessary increase, but we exceeded the quota of new auxiliaries, having organized 260 of all grades. Twelve associational Ruby Anniversary leaders were successful in leading their associations to attain all the objectives. More than 25 women who could not actively participate in Ruby Anniversary plans covenanted to pray daily for guidance and success of the work, one of them being over 80 years old. At the annual meeting in Cape Girardeau, Mrs. Carter Wright, the Southwide Ruby Anniversary director, was present; also Mrs. Una Roberts Lawrence, Home Board mission study editor; Miss Mollie McMinn, China, and Mr. A. B. Christie, Brazil.

The number of divisions into which the district associations were grouped had been increased to twelve in 1927 and Miss Emma Leachman, Home Board field worker, and Mrs. Rosalee Mills Appleby, Brazil, accompanied the corresponding secretary and young people's secretary to all the twelve 1929 meetings, thus having contact with many hundreds of women. The climax in contributions was reached this year, \$94,183.52 to the Cooperative Program, and \$17,946.05 to other missionary objects, a total of \$110,709.26. This was the year of the largest Lottie Moon Christmas offering (taken in December, 1928), \$15,220.86. The White Cross supplies for Warren Memorial Hospital, Hwang-Hsien, which work had been carried on for many years, directed by Mrs. R. L. Wardin in connection with the Personal Service Department and Mrs. R. E. Major, her successor. From the 1929 report we quote: "Compresses, bandages, sheets, towels, pajamas, and other necessities were sent in quantities and at the time requested by Miss Bradley, nurse in charge. The value of these with surgical supplies sent direct from the supply house and money to give the hospital a thorough renovating amounted to \$2,163.93. No one par-

ticular phase of our work, with proportionate investment, is bringing larger returns than our White Cross work."

Miss Reitha Hight resigned as young people's secretary and Miss Ora Gaunce became her successor.

At this meeting held at Mexico, Dr. Edgar Godbold, who had recently accepted the position of General Superintendent of Missions in Missouri, participated in the program. By vote of the body, the time and place of meeting was changed from that of the Missouri Baptist General Association and the first separate meeting of Missouri Woman's Missionary Union was held at Marshall in June, 1930. Ten Missouri girls attended the Y. W. A. encampment at Ridgecrest, and Miss Shirley Vawter, state Y. W. A. Tithing Story Contest winner, won in the southwide contest at Ridgecrest. The time of the state annual meeting was definitely set for the first week in April.

In 1930, Mrs. E. T. Trueblood, for more than twenty years identified with the state work, of beautiful spirit and wise in counsel, went to her heavenly reward.

Miss Josephine Riley came to the position of young people's secretary, August, 1931. The outstanding report of the year was that of the Personal Service Chairman, one thousand conversions as a result of the soul-winning efforts of W. M. U. members. The death of Mrs. R. L. Wardin, for a number of years Personal Service and White Cross Chairman, a devoted Christian and faithful in service, occurred during the year. Mrs. John F. Vines was elected by the W. M. U. Executive Committee to give special attention to the promotion of the Circle Plan in the societies as a means of enlistment.

At the meeting of the General Association, October, 1931, the number of divisions was increased to 23 with a chairman to promote the work throughout the divisions as had been the plan with the smaller number—three, then six, then twelve. The relation of these chairmen to the state organizations was similar to that of vice president.

At the annual meeting of Woman's Missionary Union at Springfield, April, 1933, the constitution was so amended as to provide for first and second vice presidents, enlistment being the particular responsibility of the first, and mission study the second.

In celebration of the 25th anniversary of the Royal Am-

bassador organization of Woman's Missionary Union, S. B. C., a Royal Ambassador Conclave was held on the first evening of the session with more than three hundred Intermediate and Junior Royal Ambassadors in attendance. A banquet, a playlet, "The Conclave of the Nations," put on by the boys, and an address by Dr. John Lake, China, constituted a great part of the evening's program. This year celebrates the Silver Anniversary of Royal Service and Woman's Missionary Union Training School as well as the Royal Ambassadors. During the summer a State Royal Ambassador and Girls' Auxiliary Camp was conducted at Baptist Hill Assembly grounds; both the conclave and the camp were under the general supervision of the young people's secretary.

A great impetus to the work came through a State-Wide Evangelistic and Missionary Conference held in June at Jefferson City. Nineteen of the twenty-three divisional chairmen were in attendance and many associational and local W. M. U. leaders. The general conferences and devotional periods in which workers in all departments of church life were gathered gave a sense of oneness in a great task and a corresponding enthusiasm to take back to each place of service. Of great value to the work of Woman's Missionary Union were the separate conferences in which the divisional chairmen gave careful consideration to the responsibilities belonging to their office.

The death of Mrs. R. E. Major, White Cross Chairman for more than six years, brought sincere grief to the friends who knew the fineness of her spirit and service.

The eleventh annual meeting of Missouri Woman's Missionary Union was held at Hannibal, April 4-6, 1934, where 58 years ago plans were formulated for the organization of the Missouri Baptist Woman's Foreign Missionary Society. The enrollment was 962 and many others in attendance just for a day's sessions who did not register.

Mrs. George A. McWilliams was elected president to succeed Mrs. F. W. Armstrong, who had been elected president of Woman's Missionary Union, S. B. C.; Mrs. E. J. Lundstrum, first vice president; Mrs. S. E. Ewing, second vice president, and Mrs. E. E. King, recording secretary. Directors of departments: Mrs. E. J. Lundstrum, Enlistment; Mrs. S. E. Ewing, Mission Study; Mrs. G. N. Ma-

gruder, Stewardship; Mrs. W. W. Pierce, Personal Service; Mrs. Roy Utz, White Cross.

An expense budget for Missouri Woman's Missionary Union is provided by the Executive Board of the Missouri Baptist General Association and the W. M. U. Executive and Young People's Secretaries are elected by this board on nomination by the women members of the board. At present seven of the ten women are officers of the Union.

Miss Josephine Riley resigned as Young People's Secretary in April and in June Miss Cynthia Siler was elected to succeed her. Miss Riley was the fifth Young People's Secretary within thirteen years and brought to the work an abounding enthusiasm and fine training for her task. The young people responded to her leadership readily and growth among all grades of auxiliaries was due in a large measure to her faithful efforts.

The report at the annual meeting gave the following interesting figures: 1,830 W. M. U. organizations of which 663 are Woman's Missionary Societies, 277 Young Woman's Auxiliaries, 226 Royal Ambassador Chapters, 393 Girls' Auxiliaries, and 271 Sunbeam Bands. In 132 churches there were Full-Graded Unions—a Woman's Missionary Society, Young Woman's Auxiliary, Royal Ambassador Chapter, Girls' Auxiliary, and Sunbeam Band. There were 116 organizations making all ten points on the Standard, a greatly increased number of all grades observing the three Seasons of Prayer, 1,266 Mission Study Classes with 10,249 Mission Study Awards, 1,553 conversions reported in Personal Service, and fifty per cent of the members of the Baptist Hundred Thousand Club were women. In promotion of the study and practice of stewardship, "the outstanding achievement of the year's plans centered around the Stewardship Declamation Contest among our children and young people. Practically unanimous is the reaction of those promoting the contest in their hearty praise of the effectiveness of this innovation in the stewardship education of the young people who take part and the older people who have been indoctrinated through these contests. Many pastors have commented that the Declamation Contest has proved a remarkably potent agency in increasing numbers of tithers." Many members of the Auxiliaries entered the contest, the Sunbeams and Juniors completing competition in the divisions, and 29 Intermediate Royal Ambassador, Girls' Aux-

iliary, and Young Woman's Auxiliary members eligible to the state contest.

Seventy Associational Woman's Missionary Unions were reported well organized and having regular quarterly meetings.

A unique feature of the program was the presence of two beneficiaries of the Margaret Fund Scholarships, Hermon Ray, newly appointed missionary to Japan, and Christina Christie, Brazil, who expressed sincere gratitude for this provision of Woman's Missionary Union, S. B. C., and for what the scholarships had meant to them. Mrs. B. L. Lockett, Africa, was the foreign missionary speaker; Mrs. Una Roberts Lawrence, mission study editor of the Home Mission Board, brought the Home Mission message, and Miss Carrie U. Littlejohn, principal of Woman's Missionary Union Training School, Louisville, presented the work of the school.

A beautiful courtesy, deeply appreciated, was the "surprise gift" presented by Mrs. John F. Vines, through whose leadership and on whose motion, the secretary was to attend the meeting of the Baptist World Alliance in Berlin and visit the Holy Land as guest of Missouri Woman's Missionary Union.

The missionary purpose of Missouri Baptist women through these 58 years has been the same though the method of operation has had its changes. More clearly in the latter years has both the purpose and method been defined in the Chief Aims: Prayer, Mission Study, Stewardship, Personal Service, Missionary Education of Young People, with the White Cross work, W. M. U. Training School, and Margaret Fund Scholarships, particular objects of love and support.

In this sketch, which seems so brief because so many interesting things might have been told but for lack of space, we wish the entire list of women who have served in one capacity or another in building and developing the missionary work of the women might be given proper recognition; we wish that a list of all the sons and daughters of Missouri who have in other years and those who are now carrying the message to other regions and sections might be given; we wish that the names of all who have come into the state on special occasions to give inspiration and encour-

agement might have been recorded. Such detailed history must be written another time.

In this Centennial year of the Missouri Baptist General Association, Woman's Missionary Union has sought a part in this grateful celebration by increased effort to achieve results along the usual lines of Woman's Missionary Union endeavor—more organizations observing the three special Seasons of Prayer, more mission study classes, more tithers, a larger number enlisted in existing organizations, more members engaged in soul-winning efforts—believing that in following our usual lines of activity can we best serve the General Association in realizing the Centennial objectives. Encouraging gains have been noted through the months and in hopeful anticipation we await the closing of the year.

CHAPTER III

Sunday School and Young People's Department

PERHAPS one of the most important matters before the Baptists of Missouri, even at the very first, was the question of the development of Sunday Schools and the training of boys and girls in the Bible. It was not recognized, however, at first by many people that this was an important matter and many churches were without Sunday Schools and many ministers were indifferent and some antagonistic to the idea of Sunday School training.

It is interesting to note that the first Sunday School in the state was organized and conducted by a Baptist woman, Mrs. Eliza Murphy, widow of Rev. William Murphy, who planted a settlement in what is now St. Francois County near Farmington. Rev. William Murphy died before the settlement was actually established but the other members of the family, his widow and sons, and other relatives, took up the land grants offered to him and established a settlement which became known as the Murphy Settlement.

In 1807, Mrs. Murphy, who was evidently not only a good woman but a woman of more than average intelligence and energy, appalled by the religious conditions of the times, gathered the children of the neighborhood together on Sunday afternoons in her home and taught them the Bible. This was very early in our religious history in Missouri. Bethel Church was not a year old, Fee Fee Church was organized in that same year, and this little Sunday School seems to have done excellent work and rendered real service to the community. It was the forerunner of the great number of Sunday Schools in Missouri.

Three men in the early history of our work stand out as leaders in the Sunday School movement. John Mason Peck and James E. Welch, who came to Missouri in 1817, immediately began the work of organizing Sunday Schools and preaching and teaching and both of them maintained their great interest in Sunday Schools during the remainder of their lives. Welch was for twenty years the representative of the Sunday School Union in Missouri, and Peck labored

incessantly to arouse Sunday School interest and to establish and maintain Sunday Schools both in Missouri and Illinois. The third man who took the lead in pressing the matter of Sunday Schools was Thomas Parrish Green. While he was pastor at Bethel, beginning in 1818, he stressed the matter of Sunday Schools and Missions. His experience as a teacher had given him an insight into the importance of the early training of children and he pleaded that a part of that early training should be in religious matters. After his termination of his connection with Bethel Church and other churches as pastor, Elder Green labored as an agent for the American Sunday School Union for some two or three years in a number of counties in southeast Missouri organizing Sunday Schools and founding libraries for these schools. His earnestness and his great powers enabled him to sow the seed which was afterwards to result in a great harvest of Sunday Schools. He, in southeast Missouri, and Peck and Welch, in St. Louis and in Central Missouri, must be given great credit for their work in favor of Sunday School effort.

The General Association at first absorbed as it was in the matter of preaching the gospel gave little attention to Sunday School work, but it was not long until the association appointed a committee at each session to report on the question of Sunday Schools. It is to be noted that in those days Sunday Schools were regarded in most places not as adjuncts of the local church but rather as independent institutions, and accordingly, Sunday Schools were fostered largely by a great independent interdenominational organization called the American Sunday School Union.

This body not only fostered the Sunday School idea, employed agents to do missionary work in favor of Sunday Schools, but printed and published Sunday School literature as well and in many cases where Sunday Schools were organized, they were Union Sunday Schools conducted by a combination of the non-Catholic churches in the neighborhood.

The first committees appointed by the General Association on this matter were committees not on Sunday Schools as such but on the Sunday School Union and for some years the reports favored the Sunday School Union and it was not until toward the opening of the Civil War period that the General Association appointed distinct committees on Sunday Schools. In 1845, the General Association became

almost auxiliary to the American Sunday School Union, and in 1850, the report to the association declared the utmost confidence in the Sunday School literature of the Sunday School Union.

These reports presented from year to year, at first on the Union and later on the Sunday Schools as such, indicate that the conditions were not favorable and there came a growing feeling that Baptists ought to promote their own Sunday Schools. It was in 1886 that it was resolved, "That wherever practicable we will make our schools entirely denominational."

The year 1867 is perhaps the turning point in the relation of the General Association to Sunday Schools. The report says that very few of the pastors and churches have any interest in Sunday Schools and says that the committee feels it cannot do enough in its brief report. It calls on the Baptists everywhere to attend Sunday Schools, insisted that Baptist literature be used, and recommended that the moderator of the association appoint a committee of six men whose duty it shall be to advance Sunday School work in Missouri and report at this meeting of the association. This report was adopted and a committee appointed and on its recommendation a Baptist Sunday School Board for Missouri was organized and this is noted as the beginning of organized Baptist Sunday School work in the state.

This board was wisely guided in its selection of a man as secretary. They found Rev. S. W. Marston, D.D., and he worked in this position for five years. He was in all respects a remarkable man and his industry is by no means the least remarkable thing about him. The labor performed by him during these five years was tremendous. So far as the reports show there were in Missouri among the 45,000 Baptists, in 1867, only 74 Sunday Schools. Many believed there had been more Sunday Schools before the war but we have no means of determining how many there were. At any rate when Dr. Marston began his work, in 1868, he could find only 74 organized Baptist Sunday Schools. When he concluded his work as secretary of the board, in 1873, there were more than 800 Baptist Sunday Schools and about two-thirds of the 1,300 Baptist churches had Sunday Schools.

Dr. Marston was remarkably able not only in the work of instruction and inspiration along this line but also in

organizing. It was his purpose and plan to have an auxiliary Sunday School Convention organized in each of the 60 district associations in Missouri and he was successful in securing the organization of many such conventions. During each of the five years he was secretary of the board he traveled more than 20,000 miles, delivered more than 300 sermons and addresses, and wrote more than 1,500 letters. In view of the conditions of that day this record is really remarkable.

Dr. Marston resigned his position in 1873 to become superintendent of missions for the General Association where he labored with equal zeal and success for three years. During all his connection with Missouri Baptists he was greatly interested in all that pertained to our work. With great zeal and earnestness, he studied Baptist conditions and gathered a great amount of material dealing with Baptist history in the state. There are now in the archives of the Missouri Baptist Historical Society a large number of bound volumes of minutes of the General Association and of district associations collected and bound by Dr. Marston. So great was his interest here and so wide his knowledge of Missouri conditions that he was asked by the General Association to write a history of Missouri Baptists, and he had begun this work when he terminated his connection, in 1876, with Missouri Baptists. His material was turned over to Rev. R. S. Duncan and formed the basis of Duncan's History of Missouri.

When the General Association met at Paris, in 1868, a Sunday School mass meeting was held and out of this grew the organization of the Missouri Baptist Sunday School Convention. The Sunday School Board, created the year before by the General Association, had not met expectations and it was dissolved and the Sunday School Convention substituted for it. It adopted for its motto "A Sunday School in every Baptist Church in Missouri."

Following the meeting of the General Association at Columbia, in 1869, the Sunday School Convention held a meeting and declared itself in favor of Baptist Sunday Schools, saying that they were more successful than Union Schools.

It was this Missouri Baptist Sunday School Convention that employed S. W. Marston as secretary and missionary and the money necessary for the work was secured through personal contributions, life membership fees of \$20, an-

nual membership fees of \$5, collections and gifts from the American Baptist Publication Society. The first president of this convention was E. D. Jones. The secretaries were D. L. Shouse and E. H. E. Jameson. The treasurer was L. B. Ely. Among the prominent members of the convention in the early days were: J. R. Yates, A. C. Avery, W. D. Shepard, J. H. Luther, D. T. Morrill, R. S. Duncan, N. M. Givan, A. R. Levering, F. M. Fergason, N. J. Smith, William M. McPhearson, George Kline, E. S. Dulin, W. R. Rothwell, and William M. Bell.

When Dr. Marston resigned his position, he was succeeded at first by Dr. D. C. Bolton and he by Rev. John H. Phillips. In 1877, Rev. M. L. Laws was employed with the understanding that his entire salary was to be raised on the field. This seemed to be a very difficult matter and apparently application was made for help to the American Baptist Publication Society, for he reported in 1880 as the corresponding secretary of the Sunday School Board and as general missionary of the American Baptist Publication Society.

It was seen by some of the leaders of the General Association that the existence of a separate convention for Sunday Schools, although it did efficient work in many respects, tended to the separation of church and Sunday School and to the establishment of Sunday School work as entirely separate and distinct from the other features of church activity, and accordingly, on the initiative of the General Association, in 1878, the Sunday School Convention was merged with the General Association and a Sunday School Board was appointed by the General Association. Brother Laws was continued by this board as corresponding secretary for three years more, resigning in 1881 to become a pastor. It is clear that he was an able and devoted man.

After his resignation, in 1881, the board employed M. P. Matheny. They were to pay him \$1,000, half of which was to be collected on the field, but it was found that it took nearly all of the time to collect this half of the salary and he resigned after six months. He was succeeded by Rev. T. W. Barrett, who continued as a pastor and did most of the work by correspondence. The field work was done by Rev. I. R. M. Beeson and Rev. J. E. Norvill. They were employed as Sunday School missionaries. Brother Beeson worked less than a year and he was succeeded by Rev. John T. Williams for two months. For a year the place was va-

cant and then N. J. Smith, an active layman, was chosen as general Sunday School missionary. The American Baptist Publication Society cooperated in paying his salary. After two years of very excellent work Brother Smith resigned and W. L. Boyer, another consecrated layman, was chosen to succeed him. He continued with considerable success and in 1888 it was decided to employ four missionaries for different parts of the state instead of one man over the entire state, and they were: W. L. Boyer, representative in northeast Missouri; Rev. J. S. Buckner, southwest Missouri; Rev. J. E. Denham, in northwest Missouri; and Rev. Joshua Hickman in southeast Missouri. In 1889, these men were re-elected except Rev. W. A. Jones was substituted for Rev. Joshua Hickman.

In 1891, the general work was discontinued and no general Sunday School effort was made for a number of years. In 1889, the Sunday School Board of the General Association had been abolished and its work given to the State Board of Missions and Sunday Schools. For a time under this board Rev. M. L. Bibb worked earnestly and faithfully. From 1897 to 1898 no one was employed for this work.

In 1899, Charles Rhoades, an experienced and very able layman, became Sunday School Missionary and labored for more than four years. He had had experience as a Sunday School expert in Ohio, and he was a man of ability, energy and great zeal, and until he was forced to retire, in 1903, he had done an enormous amount of work helping institutions, organizing district conventions, and gathering Sunday School statistics.

It was reported, in 1902, to the General Association by the Board of State Missions and Sunday Schools that great progress had been made and that there had been a net increase of 620 schools and 60,000 pupils.

After his resignation there came a period of nearly a year when there was no general Sunday School work, and then Rev. H. E. Tralle, of Louisville, Kentucky, was chosen as State Superintendent of Sunday Schools, in January, 1904. The State Board of Missions and Sunday Schools entered into an arrangement by which the whole salary and expenses of Superintendent H. E. Tralle were paid by the American Baptist Publication Society and the Sunday School Board of the Southern Baptist Convention paid the salary and expenses of Rev. R. M. Inlaw as an assistant. Both these worked

under the direction of the Board of State Missions and Sunday Schools. The reports show that a great work was done during these years and when Dr. H. E. Tralle resigned his position to become one of the editors of the Central Baptist, in May, 1906, there were 1,300 Baptist Sunday Schools in Missouri with an enrollment of more than 100,000 pupils.

After Dr. Tralle resigned, the work of the Sunday Schools was looked after by Dr. R. L. Davidson for two years, and in 1916 Dr. T. J. Watts was appointed and remained for two years. These men and others did great work, largely in the matter of evangelization and the organization of new Sunday Schools.

With the reorganization that followed the session of the General Association in 1919 the executive board organized a department of Sunday Schools and young people's work. At that time J. C. Hockett, Jr., was made secretary of this new department, and he proceeded to gather about him a number of vigorous, active, and able assistants, and the great growth of Sunday Schools in enrollment and attendance and particularly in trained teachers and methods of work has taken place during the administration of the department by Mr. Hockett. In 1929 a state Sunday School association was organized with Mr. Ralph R. Reams as superintendent. Rev. Oscar Pigg is at the present time superintendent of this Sunday School organization.

It is the endeavor of the department to bring about the organization of a Sunday School in every Baptist church. To further this associational Sunday School unions were organized charged with the responsibility of promoting Sunday School interests in the association. At the present time there are sixty-one of these organizations. These taken in connection with the state-wide organization pushed the work of bringing about new Sunday Schools as rapidly as possible.

The department has given a great deal of time to increasing the efficiency of existing Sunday Schools as well as the organization of new ones. The result of these efforts is reflected in the vastly greater enrollment and average attendance in Sunday Schools in Baptist churches in Missouri. At the present time there are some fifteen hundred Baptist Sunday Schools in Missouri with an enrollment of more than two hundred thousand and an average attendance of more than one hundred thousand.

The same department that carries on the Sunday School work of the General Association is charged with responsibility for what has been called up to the present year Baptist Young People's Union work. It was about 1890 that there came to be in some churches in the state a separate organization for training young people. About 1903 there was organized the Missouri Baptist Young People's Convention. It held meetings at Pertle Springs and developed into a summer assembly, first at that place and then at Arcadia Heights. After these were started the convention ceased to function. In 1921 the present state-wide convention for young people was organized and has grown in interest and power steadily. This convention at Sedalia in 1934 voted to change the name to Baptist Training Union Convention.

The original idea of young people's work was a single meeting in the church for the training of all young people interested in religious work. Later there was a division between the senior and junior unions. Later still there was added an intermediate union, and within the last few years an adult union and then a general organization in each church charged with the responsibility of all the unions.

The growth in this work has been phenomenal. When the department was organized in 1921 about two hundred churches had some two hundred and eighty-seven individual young people's unions. At the present time there are more than twenty-four hundred individual unions and about nine hundred and fifty churches, and the total membership of individuals is nearly fifty thousand. Sixty-eight of the eighty-five district associations were organized to promote work among the young people.

CHAPTER IV

Missouri Baptist Orphans Home

PERHAPS no one of the many great and worthwhile institutions owned and controlled by the Baptists of the state is quite so close to hearts of Baptists as this great home for orphan children. The following account of its founding was written by Mrs. Samuel E. Ewing, president of the home, succeeding Mrs. A. H. Eilers in that important position. The statement is taken from the Word and Way of November 9, 1933.

"Early in 1882, Deacon Joseph B. Thomson and wife of the Second Baptist Church were present at the dedication of a 'Memorial Home,' an undenominational institution for aged men and their wives. On their way home, the idea of some such work either for the aged or the orphans to be undertaken by the Baptists occurred to them. The following day Mrs. Thomson called on Mrs. W. M. Page and, laying the plan before her, was astonished that she also had been considering the same work. We quote the following from the minutes of the Ladies' Aid of the Second Church as follows: 'At the regular meeting, held April 25, 1882, it was stated that Mrs. Page and Mrs. Thomson are agitating the subject of organizing a Baptist Orphans Homes.' The ladies of the other Baptist churches were consulted, and it was decided to raise a fund by holding a bazaar. From this bazaar about three thousand dollars was realized.

"The first large gift came from Mrs. Harriet Pratt Charpiot, who gave \$500 and bequeathed five thousand more. It was deemed best to work for a larger fund before opening the Home.

"A charter was secured in 1883 by Judge J. W. Phillips. The first piece of property owned by the Home was 96 feet of ground on Twenty-third and North Market Streets. This was donated by Wm. Monks to build upon or dispose of as thought best. It was sold and money put into a building fund. Mrs. D. B. Gale proved to be an especial friend. She was a regular contributor, and later bequeathed one thousand dollars.

"After nearly four years of work and waiting preparation was made for the formal opening. A committee consisting of Mrs. Hill, Mrs. Trevor and Mrs. Thomson, rented a house at 2651 Morgan Street, and early in April, 1886, the Home opened its doors to five young infants. Previous to this time, no Protestant institution would receive very young children. Our first discouragement came in the failure of a bank in which funds were deposited. Our building fund was in another bank, but our loss was about \$1,200. Within the first six months 76 children were admitted and 25 were adopted into Christian families.

"For eighteen months we paid rent. Then the property at 1906 Lafayette Avenue was purchased. A large addition was built at a total cost of ground and buildings of \$30,000. In May, 1896, the cyclone which devastated the southern part of the city damaged our property to the amount of \$3,500. The same day our dearly loved president, Mrs. J. S. Dunham, was laid to rest in beautiful Bellefontaine. Her life was an inspiration to those who were privileged to labor by her side. If funds were low, she would say, 'Have faith and trust. This Home will never want for money.' We have needed money—yes, and wanted it, but we were fortunate in having friends ready to tide us over by a short loan.

"Upon the death of Mrs. Dunham, the first vice president, Mrs. D. R. Wolfe, took charge, and the morning after the cyclone, removed the children to a vacant house which she gave us rent free until repairs were completed. Mrs. Wolfe upon two occasions gave the Home five hundred dollars. She was a worthy successor to our deeply mourned president.

"It was Mrs. Dunham's desire to see the Home endowed and in deference to her request, her husband gave five thousand dollars to the fund. Our Memorial Endowment fund owes its commencement to the following incident. Little Lucy May Bowser of Lafayette Park Baptist Church received as a prize \$2.50 for bringing the largest number of scholars. Shortly after that, on her deathbed, she willed this sum to the Home. Mr. P. J. Batchelor at once added one hundred dollars to this sum.

"In 1905 a tract of fifteen acres was purchased at 'Fee Fee,' adjoining the century old historic church. Here \$86,057.89 was expended for ground and buildings, large enough to comfortably house 200."

"Up to this point this 'History' has been a quotation from the history written at the Silver Jubilee (25th anniversary). Space prohibits the mention of all those who throughout these years have given of their time, talents and money to bring the Missouri Baptist Orphans Home to its present standing. However, the oft-quoted statement, 'the history of an institution is but the length and shadow of an individual' is literally true of the Missouri Baptist Orphans Home. For no account of the work of the Home would be complete without great recognition of one individual, Mrs. A. H. Eilers, who has truly made history for the Home. From 1898-1933 she served as president—and a president who truly knew how to lead. .

"The present equipment of the Home consists of one large administration building and six cottages. These cottages have been gifts in memory of loved ones. There has been an average of over 200 children cared for during the year closing September 30, 1933."

CHAPTER V

Missouri Baptist Hospital

ANOTHER institution auxiliary to the Missouri Baptist General Association is the Missouri Baptist Hospital in St. Louis. This hospital is the realization of the dream of Dr. W. H. Mayfield, once of Bollinger County. Dr. Mayfield was a very successful practicing physician. He was also a devoted member of a Baptist church. As prosperity came to him he used more and more of his money with which to serve the Lord. He founded and endowed an educational institution first called Mayfield-Smith Academy, later Will Mayfield College, at Marble Hill, Missouri.

Later in his life Dr. Mayfield became a resident of the city of St. Louis and while there became impressed with the great need of a hospital which might contribute to the alleviation of the great amount of suffering found in the city. Accordingly Dr. Mayfield founded on North Taylor Avenue an institution called at first Mayfield Sanitarium and later the Missouri Baptist Sanitarium, and now called the Missouri Baptist Hospital.

This institution came into relation with the General Association and was given large sums by Dr. and Mrs. Mayfield, and also received from A. D. Brown of the Third Baptist Church a gift of one hundred thousand dollars.

The hospital is controlled and operated by a board of managers and is one of the great hospitals of the central west. Associated with the work of the hospital through the years have been a number of able and devoted men whose influence has been of the finest character. Among them were I. H. Cadwallader, W. G. Tyzzer, B. A. Wilkes and the present efficient superintendent, E. E. King.

CHAPTER VI

Missouri Home for Aged Baptists

IT IS sometimes possible to trace the origin and growth of an institution to one man, and that is emphatically the case in the history of the Home for Aged Baptists. To one man is due the conception of the idea, the beginning of the enterprise, and the creation of the present fine plant. Rev. Milford Riggs, D.D., who had for many years been an able and successful pastor and worker in the state, came to Ironton as pastor of the church there in December, 1912. The idea of a home where aged and infirm Baptists without means of support might find a haven in their old age came to him while he was in the beautiful Arcadia Valley. In February, 1913, he set up an organization with a board of trustees and opened the home in a rented building, the famous and historic Emerson house in Ironton in May, 1913. Dr. and Mrs. Riggs used their own furniture to equip the house and at first supplied the necessary funds for carrying on the home until they could bring the needs of the institution to the attention of Baptists and Baptist churches.

In 1907 the home was enrolled as an auxiliary institution of the General Association and in 1919 purchased a farm with large buildings near Ironton and began the erection of the present building in 1920. This building of native granite is one of the best buildings of any kind owned by Missouri Baptists. For a number of years the home was operated without much difficulty, but with the coming of the economic depression the large debts incurred in the building operations began to be troublesome. At the present time the home is in the midst of a great campaign to extinguish its debts.

Dr. Riggs remained as superintendent of the home until 1931, when due to failing health he resigned and was succeeded by the Rev. Dr. D. J. Scott. He has carried on the work with enthusiasm and interest, has managed to carry on the home without incurring further debts, and is pressing the campaign for funds with which to liquidate the obligations of the home.

Only members of Baptist churches are admitted to the home, and they must be certified by the churches to which they belong if dependent and without means or family. Usually about sixty old people are in the home at a time. It is a great institution and is performing most noble work in taking care of the aged and dependent in the Baptist churches.

CHAPTER VII

Missouri Baptist Ministers Aid Society

IN 1869 the plight of many worthy ministers who had given their lives to the preaching of the gospel and had received little compensation and who found themselves in old age without means and dependent on family and friends for a living, attracted the attention of a group of men who organized in 1884 the Missouri Baptist Ministers Aid Society. When John A. Guthrie died in 1932 he was memorialized as the ministers' friend. He was for many years the treasurer of this aid society, and his devotion, careful management, and business acumen enabled him and his co-laborers to build up a fund, the interest of which was used in part for the support of the needy and destitute Baptist ministers. A part of the interest was added yearly to the principal, thus increasing the funds available. For nearly half a century this institution grew and rendered great and valuable services in its field. Finally it seemed to the executive board that great benefits would come if the funds on hand were to be united with the funds of the Southern Baptist Convention for a similar purpose as the original investment might be better safeguarded and a larger return had. Accordingly in 1932 the funds of the Ministers Aid Society were incorporated with the funds of a similar organization in the Southern Convention. It was agreed that the returns should be used for the relief of ministers in Missouri.

CHAPTER VIII

Missouri Baptist Historical Society

THE Baptists of Missouri have found it of advantage to organize a number of subsidiary organizations designed to carry on certain particular work which they wanted done in the state. Among these is the Missouri Baptist Historical Society. It was considered for the first time at a meeting in William Jewell College, June 10, 1885. A number of the leaders in the state spoke of the matter of a historical society, among them being: W. J. Patrick, J. C. Armstrong, A. J. Emerson, T. M. S. Kenney, and Dr. P. S. Henson, the famous pastor of the First Baptist Church in Chicago. It was decided to organize a society and a committee composed of W. J. Patrick, A. F. Fleet, A. J. Emerson, and J. C. Armstrong was appointed to draft a proposed constitution and bring it to a meeting in connection with the General Association in October, 1885.

This constitution, brief and to the point, was presented and adopted and a permanent organization effected on October 24, 1885. The officers chosen were: Professor A. F. Fleet, of the University of Missouri, president; Rev. J. C. Armstrong, of Mexico, Missouri, vice-president; J. R. Eaton of William Jewell College, secretary. For treasurer, E. W. Toler was elected but resigned and R. B. Semple was chosen in his place.

A board of managers was also elected for the new society consisting of: B. G. Tutt, J. C. James, and R. B. Semple. Provision was made for raising funds by a membership fee of \$1 a year for each member or \$10 for a life membership, and at the report made at a meeting at the General Association, in 1886, it was shown that the society had already acquired the beginnings of a valuable collection. Among other matters, it had bought from R. S. Duncan his large collection of material gathered by him for thirty years in the preparation of his History of Missouri Baptists. At this second annual session, a historical address, planned to be an annual thing, was delivered by Dr. W. Pope Yeaman.

At the meeting in 1887, the historical address was de-

livered by Dr. S. H. Ford on "Our Historical Orators—Fielding Wilhoite and William Thompson."

From that time to the present the society has continued to meet and has gone on with its work of collecting historical material. At first it rented a vault in the city of Liberty in which it stored its collection. This, however, was found to be unsatisfactory because the dampness damaged some of the collection. Among other things, a large number of pictures which had been gathered were damaged. It was hoped that the society might come into the possession of sufficient funds to erect a suitable building, in Liberty, to house its material. This hope has never been realized and after considerable planning and discussion, William Jewell College set aside ample space for the society's material on the lower floor of its new college library building and the material belonging to the Society is housed there.

During the nearly fifty years of its existence, the Society has gathered much material that is invaluable from the standpoint of the student of history. Most important of these, perhaps, is the fairly complete collection of the minutes of all the various district associations in Missouri and of the General Association itself. In addition there are a large number of the minute books of churches, bound volumes of sermons in manuscript, a collection of pictures of the leaders in the work in Missouri, and certain historical material, such as canes, gavels, chairs, etc.

The great need at the present time is for funds to employ a librarian to arrange, catalogue, and care for this important material, and, of course, the constant collection of new material to be added to what has already been gathered.

Two men in the half century of the society's history stand out as its great friends and benefactors. These men were: R. P. Rider, long a teacher in William Jewell College, and a former president of Stephens College, who was for many years secretary to the Historical Society, at times president and for many years the custodian of the collection. It was work in which Professor Rider took the greatest interest and he made every effort to collect historical material and to care for it.

The other man was Dr. J. C. Maple, whose service to the society consisted in promoting the society throughout the state and in using the material gathered.

The society has not been regarded as an agent of research and publication but rather as a collecting and preserving agent.

However, at the request of the General Association, Dr. Maple consented to prepare and publish through the Historical Society the biography of a number of Missouri Baptists, and he and Professor R. P. Rider were co-editors of a series of valuable volumes on Missouri Baptist Biography.

It is the hope of those in charge of the work of the society, at the present time, that with the return of prosperity to the country sufficient funds may be had to employ a trained librarian to organize and care for the really valuable and extensive library owned by the society. Until that is done, the most that can be expected is to collect historical material and put it away in the hope that some day it may be put into usable condition.

CHAPTER IX

Missouri Baptist Papers

CONSTANT reference has been made in this volume to the struggles to establish a Baptist newspaper in Missouri. It is entirely clear that the Baptists of the early day felt most keenly the lack of a means for circulating information among the Baptists of the state.

In 1840 the General Association recommended a paper published in Louisville, Kentucky. It is now published in the same city as the Western Recorder.

In 1842 the General Association appointed a committee to promote the publication of a Baptist periodical. This committee secured Elder Isaac Hinton and Elder R. S. Thomas to edit a paper called the Missouri Baptist. They issued twelve volumes but the committee reported to the association in 1843 that they had lost one hundred dollars and forty-five cents in the venture. However, the association was so desirous that a paper be published that they recommended the continuation of the Missouri Baptist, to be issued, however, in conjunction with the Illinois Baptist State Convention, and accordingly the paper was issued as the Missouri and Illinois Baptist. After about a year this paper was forced to suspend for lack of support, thus leaving both states without a Baptist paper.

At the meeting of the General Association in 1845 W. M. McPherson, S. H. Ford, and R. S. Thomas formed the committee on religious periodicals. Their report was laid on the table, but on motion of Leland Wright a committee of five was appointed to devise ways and means for publication of a Baptist periodical. The members of this committee were Leland Wright, Fielding Wilhoite, R. S. Thomas, Roland Hughes, and William M. McPherson. This committee, however, was unable to institute a Baptist paper. In 1846 another committee was appointed consisting in part of the same men for the same purposes. They were directed to begin publication as soon as twelve hundred and fifty subscribers could be had with the distinct understanding that

the General Association was not responsible for any losses that might incur.

In 1847 Dr. S. W. Lynd read a report from a committee on publications which is a strong argument in favor of a paper.

In 1848 the committee on religious periodicals was composed of S. W. Lynd, R. S. Thomas, W. F. Nelson, T. C. Harris, and John Keach. This committee made a contract for the publication of the paper. They secured one thousand and seventy-five subscribers, and Rev. Dr. Lynd edited the paper without pay. This paper so founded was called the *Western Watchman*, and before the end of the first volume its plant was destroyed by fire and the paper discontinued.

When the association met in 1849 at Mt. Nebo Church, John Mason Peck made a strong effort to organize the *Watchman Publishing Society*. The purpose was to put the publication of the paper on a firm basis. However, the publishing society plan was a failure. Those who entered into it seemed unwilling to sacrifice enough money to make the matter successful. However, the paper, the *Western Watchman*, was started anew, and in 1851 Dr. William Crowell was made editor and proprietor, the enterprise thus becoming individual, all responsibility being assumed by the editor, who continued to publish the *Western Watchman* until 1861.

However, there was a growing dissatisfaction with this paper. On two important matters it was not in accord with the prevailing sentiment of Missouri Baptists. One of these was on the matter of slavery. Many Missouri Baptists were slave owners, and Dr. Crowell's stand against slaves was unpleasing to many Baptists in the state.

The other matter in which he ran counter to prevailing sentiment was the question of alien immersion.

On this question there were differences of opinion among Baptists in America. Some of them were in favor of receiving into Baptist churches men and women who had been baptized into the fellowship of other denominations provided they had been baptized by immersion. However, other Baptists and with a great majority of those in Missouri opposed this practice. The meetings of many associations in the state had resolutions passed opposing the receiving of alien immersion. Dr. Crowell in the *Western*

Watchman favored this practice and thus alienated the sympathy of a great many Baptists in Missouri from his paper. Over this question he engaged in a long controversy with that prince of expositors, Alvin P. Williams.

This dissatisfaction with the existing paper brought about the organization of the Missouri Baptist Publication Society, of which any Baptist might become a member and stockholder by subscribing the sum of \$50.

This convention appointed D. H. Hickman, E. S. Dulin, and Noah Flood as a committee to undertake to purchase the Western Watchman from Dr. Crowell. However, they failed to be able to make this purchase.

Later this society began to publish a paper called the Missouri Baptist. They secured Dr. S. H. Ford as editor. At that time he lived in Louisville, Kentucky, and was carrying on the Christian Repository. The first issue of the new paper was on March 3, 1860, and made a very favorable impression in Missouri. Dr. Ford made arrangements to move to St. Louis in order to devote himself to this publication, but the outbreak of the war brought the Missouri Baptist to an end as well as the Western Watchman.

During the dark days of the war it was not possible to found a new paper, and accordingly Missouri Baptists had no periodical of any sort.

However, after the war the little group of leaders who had struggled so long in order to found a newspaper were determined to make one more effort. Among these men were some of the ablest and most distinguished Baptists of our entire history. A. P. Williams, X. X. Buckner, E. S. Dulin, W. R. Rothwell, Jesse A. Hollis, D. H. Hickman, Y. R. Pitts, W. R. Painter and S. A. Beauchamp undertook again to establish a newspaper.

The history of all institutions and enterprises evidences the vast importance of the individual in promoting work that is to be done. The Committee that undertook to establish the new periodical could succeed at all only as they were able to find a man or men of the right type, capable, earnest, and energetic to carry on the new paper.

Such a man was found. John Hill Luther, D.D., and R. M. Rhoades were persuaded to establish the Missouri Baptist Journal at Palmyra. The men who brought about this beginning threw themselves with fervor and energy into the

task of promoting the new paper. Perhaps the man who did the most in this respect was W. R. Painter. He secured a thousand subscribers for the proposed Missouri Baptist Journal. The first edition of this new paper was issued January 8, 1866. Dr. Luther was eminently fitted for the position of editor. Some account of his life and ability has been given elsewhere and he had an able co-worker in the person of Rev. R. M. Rhoades.

The motto adopted for the new paper was "The Faith, the Ordinances, the Life." This motto was carried during the entire life of the new Journal, was transferred to the Central Baptist when that was founded, and still later incorporated in the motto of the Word and Way and still continues after the lapse of nearly 70 years.

In the same year, 1866, a weekly newspaper called the Record was begun in St. Louis. It was the organ of the Missouri Baptist State Convention and Rev. A. A. Kendrick, then a pastor in St. Louis and afterward for twenty years president of Shurtleff College, was the editor.

It is thus seen that the Baptists of Missouri were divided into two hostile camps, the General Association with its paper, the Missouri Baptist Journal, and the Missouri Baptist State Convention with its journal, the Record. As was pointed out in the history of these years the situation was fraught with grave dangers.

However, in 1868, on the suggestion of Dr. Kendrick and with the view to remove the possibility of friction, the two papers, the Missouri Baptist Journal and the Record, were consolidated under the name Central Baptist and was issued from St. Louis. John Hill Luther was the editor-in-chief with A. A. Kendrick and Norman Fox as associate editors. A publishing company called the St. Louis Baptist Publication Company was organized and a good plant established.

However, the course of the new paper was not particularly easy. Some friction developed between the publishing company and Dr. Luther, the editor, and accordingly he associated himself with W. Pope Yeaman, then a pastor in St. Louis, and the two men bought the Central Baptist from the publishing company, paying \$4,000 for the subscription list and the goodwill of the paper. There were then about 5,000 subscribers and by January, 1872, the list had increased to 7,000. In the same year Dr. Yeaman retired

from the paper and A. S. Teasdale became associated with Dr. Luther in the conduct of the paper.

In 1875, because of financial embarrassment the paper was sold to W. Pope Yeaman and Wiley J. Patrick. However, Dr. Patrick finally sold his interest to Dr. Yeaman and was succeeded as assistant editor by William Ferguson who bought the paper in 1877 and brought to his help his friend, Rev. J. C. Armstrong as editorial writer. Dr. J. T. Williams was employed as field agent and correspondent and under this management the Central Baptist prospered greatly.

Mr. Ferguson's health failed, and in 1882, he sold the paper to Dr. William Harrison Williams, who came to St. Louis from Virginia. He remained the sole proprietor and editor until his death on August 24, 1893.

It is probable that William Harrison Williams was one of the greatest men connected with work of Missouri Baptists. He was an able preacher, a great editor, a man of finest Christian character and ideals. Under his management the paper grew in popularity, circulation, and financial standing. Dr. Williams met and recognized the abilities of a young preacher who had come from North Carolina, S. M. Brown, and employed him to act as field agent, which he did with the greatest credit to himself and benefit to the paper.

After the unexpected death of Dr. Williams, his wife, Mrs. W. H. Williams, leased the paper to Dr. J. C. Armstrong and A. W. Payne and the firm of Armstrong and Payne conducted the paper for a number of years, Dr. Armstrong being editor and A. W. Payne business manager. It was a strong combination of talents for Dr. Armstrong was an able editorial writer.

It is a great pleasure to write about James Clayton Armstrong, a man who has given all of a long life, all of his powers of mind and heart to the service of God, and yet as I contemplate the service of such a man, I feel greatly inadequate to do justice to such a life of service. James Clayton Armstrong was born in Franklin County, November 10, 1847. He grew up in a Christian family under the teachings of parents who were devoted to the Lord. He attended such schools as were offered in the community at that time, usually about three months each winter. When he was twenty years old, he was converted and joined New Hope

Church, one of the famous and valuable country churches of Missouri. In 1867, he entered William Jewell College, taking first preparatory subjects. He received the degree of Bachelor of Arts, in 1874, and of Master of Arts, in 1875. The first reference to him found in the minutes of the General Association in a report from William Jewell College, in 1875, shows that he was one of the instructors in Greek. In the same year that he received his Master's degree, he was called to be pastor of Miami Baptist Church and was ordained shortly afterward. He served as pastor of the Miami Church until 1877 when his talent as a writer being recognized, he was called to St. Louis to be one of the editors of the Central Baptist. He was married to Miss Emma B. Pendleton, of Miami, December 26, 1877. He remained in St. Louis in connection with the Central Baptist and as pastor of the Garrison Avenue Baptist Church until 1882, when he became pastor of the church at Mexico, Missouri. Here he took the leading part in organizing Audrain Association. Later he served in a number of important churches as pastor. He is now as for a number of years the efficient librarian of the library of William Jewell College.

A. W. Payne served for many years as the recording secretary of the General Association most efficiently. He still resides in the city of St. Louis and is publishing at the present time a history of the Third Church in that city.

The Central Baptist continued under the management of Armstrong and Payne for a number of years and exerted a powerful influence in Baptist work in the state.

In 1896, S. M. Brown, then pastor in Kansas City and formerly secretary of missions in Missouri and before that field agent for the Central Baptist, determined to found a paper in Kansas City. In commenting in his book, *The School of Experience*, upon this matter Dr. Brown points out that he founded the new paper because there were certain ideas which he had regarding religious teachings and convictions that were not being stressed by any newspaper in all the central west except the *Western Recorder*.

Accordingly, he associated himself with R. K. Maiden, M. L. Bibb, and N. R. Pittman and issued the first number of the *Word and Way* in July, 1896, with Brown and Maiden as editors.

At first there was little manifestation of rivalry between the older paper, the Central Baptist, and the *Word and Way*

but evidently there was danger in the situation such as existed when the Central Baptist and the American Baptist Flag were rivals for the favor of Missouri Baptists. Accordingly, attempts were made to unite the papers and in 1912, the General Association passed a resolution asking the two papers to unite if the matter could be worked out, and accordingly, the Central Baptist was sold to the Western Baptist Publishing Company for the sum of \$7,000 and since that time there has been only one Baptist newspaper in Missouri, The Word and Way and Central Baptist, for such is the name of the paper at this time.

The Word and Way has served great purposes during the years of its existence. It has wielded a powerful influence in Missouri. It was due to the Word and Way more than any other influence that the great meeting of 1919 was held in St. Louis which voted alignment of Missouri Baptists with the Southern Baptist Convention.

At the present time Dr. S. M. Brown is less active in the paper than formerly because of his advancing years and feeble body but his son, Joseph E. Brown, a highly educated and trained man, is carrying on the paper with the same ideas and ideals that it has had for years.

Perhaps it is not necessary to comment further concerning another important Baptist paper of Missouri first called the Baptist Battle Flag and published at Palmyra and later moved to St. Louis and renamed the American Baptist Flag and which was owned and edited by D. B. Ray, D.D.

The Flag had a wide circulation in Missouri and great influence. Dr. Ray was an able man. He was very fond of controversy and he carried on an open fight against other denominations and against those Baptist churches and individuals and institutions that did not agree with his views of religious matters. The crisis in the affairs of the General Association in the decade between 1870 and 1880 was due in considerable part to the opposition of the Baptist Flag.

Enough has been said to show the great desire of the early Baptists for a newspaper and their long struggle to found and support such an organ. So important has a newspaper devoted to Baptist ideals and furthering Baptist work been in our history that it is impossible to believe that

Missouri Baptists will not continue to support in a worthy way that periodical which is so important to their growth and continued existence.

CHAPTER X

Missouri Baptist Colleges

IT IS clear from a reading of the minutes of the Missouri Baptist General Association that very early in the history of our work in the state our leaders were greatly impressed with the importance and necessity of establishing institutions of learning and looked forward to the time when Baptists would have a college or colleges of their own. From that early day till now they have been active in promoting and carrying on institutions of learning.

William Jewell College

Apparently the subject came before the General Association first in 1843. Dr. William Jewell of Columbia made an offer to give ten thousand dollars toward the endowment of a college, provided the denomination would assume responsibility for it, and on August 25, 1843, the following committee was appointed as trustees to receive the offer of Dr. Jewell and "to do all other acts usual and necessary to organize and carry on a literary institution." That committee consisted of Uriel Sebree, Wade M. Jackson, Roland Hughes, Fielding Wilhoite, David Perkins, Eli Bass, Jordan O'Brian, R. E. McDaniel, William Carson, G. M. Bower, Jason Harrison, James W. Waddell, and I. T. Hinton. It will be seen at once that this board of trustees contained a number of the outstanding laymen of Missouri as well as some of the leading ministers of the state. However, at the meeting in 1844 the General Association declined the offer of Dr. Jewell for the reason that it felt that the Baptists of Missouri could not, under the circumstances, raise the further sum needed, and at the same time discharged the persons named as trustees. This, it seemed, would be an end to the purpose of Dr. Jewell to found a college.

The General Association met in August, 1847, at Walnut Grove in Boone County, and the sentiment in favor of a college appeared stronger than ever. The association adopted on August 26, 1847, a resolution offered by Dr. S. W. Lynd authorizing the appointment of a committee of five and instructing that committee to originate an institution of

learning provided they could form a plan for securing its endowment and perpetuity.

The moderator appointed Roland Hughes, William Carson, Wade M. Jackson, R. E. McDaniel, and David Perkins as such committee. It will be noted that all of these men were members of the former committee and that all of them were leading laymen in the state. This committee reported to the General Association in August, 1848, that they had secured subscriptions amounting to sixteen thousand nine hundred and thirty-six dollars and that they believed, from their experience, that if the enterprise was vigorously prosecuted it would be successful.

On hearing this report the association directed the committee when they thought it advisable to select a location for the college and also directed the committee to apply for a charter which included a Board of Trustees for the college to be selected by this committee. Application was made to the General Assembly which passed an act incorporating the new college which was approved by the government, February 27, 1849.

The Board of Trustees named in the charter were Tyree C. Harris, Isaac Lionberger, Jordan O'Brian, W. C. Ligon, Robert S. Thomas, A. W. Doniphan, T. N. Thompson, W. D. Hubbell, Robert James, Samuel T. Glover, T. L. Anderson, R. F. Richmond, S. D. South, T. E. Hatcher, John Ellis, William Carson, David Perkins, W. M. Jackson, Roland Hughes, William Jewell, W. M. McPherson, R. E. McDaniel, John Robinson, M. F. Price, E. M. Samuel, and R. R. Craig.

It was provided in the charter that the college should be located in a place designated by the majority of the donors to its endowment. The charter was a liberal one and granted power to the trustees to receive and hold property for the college.

A meeting of the donors was held at Boonville, August 21, 1849, to fix the location of the college and to give it a name. The total subscriptions amounted to fifty-nine thousand four hundred and thirty-two dollars, and each donor was entitled to one vote for each eight dollars given by him. There was keen competition among a number of counties for the location of the new college. The largest subscription of any county was from Clay County, which was represented in the meeting by Colonel Alexander W. Doniphan and Judge James T. Thompson. After considerable discus-



The Grave of Dr. William Jewell

sion, Clay County was selected as the site for the new college. It is quite probable that this decision was brought about by the presence at the meeting of Colonel Doniphan, the hero of the Mexican war and one of the greatest lawyers and orators of all history.

After the selection of Liberty in Clay County as the site of the college, it was moved by Dr. W. C. Ligon that it be named William Jewell College in honor of Dr. William Jewell of Columbia. This motion was seconded by Colonel Doniphan who, in a brilliant speech worthy of the great orator, eulogized the life and character of Dr. Jewell. Dr. Jewell gave to the college, all together, about sixteen thousand dollars.

The Board of Trustees at its meeting in November, 1859, elected Roland Hughes as president of the board and W. C. Ligon secretary and it resolved to open the session of the college in the basement rooms of the Baptist church building in Liberty on January 1, 1850. The trustees chose two instructors: Dr. E. S. Dulin as professor of Ancient Languages, and Elder Thomas S. Lockett as professor of Mathematics. At a meeting in February, 1850, Dr. Jewell was appointed commissioner to superintend the building of the foundations of the college. Contracts were made in 1850 and work was begun in the fall of that year. Dr. Jewell supervised the work with the utmost care and at the date of his death, August 7, 1852, the foundations were completed and the superstructure had been built to the height of about twenty feet. The building was completed on August 18, 1853, except a part of the south wing. This building now known as Jewell Hall still stands on the campus of William Jewell College and is, perhaps, due to the energy and zeal of Dr. William Jewell, the best built structure on the campus.

It is said that he compelled the contractors to remove a wall which they had built sixty feet in length and fifteen feet in height with its foundations and put in a new foundation down to the firm rock beneath.

It was during his supervision of this building that Dr. Jewell died August 7, 1852, his death being brought about, it was thought, by exposure and over-exertion in connection with the building of the college. He will always be regarded as one of the leaders in Baptist work in Missouri. He was in many respects an unusual man. A Virginian by

birth, he lived for a time in Kentucky, coming to Missouri in 1820 and beginning the practice of medicine in Columbia, Missouri, in 1822. He had been educated in Transylvania University. Immediately upon coming to Columbia he became a member of the Baptist Church and was soon recognized as a leading citizen in that fine community. He helped greatly in securing the location of the state university at Columbia, giving generously for this purpose and he took part in every public enterprise of the day. He was public-spirited, generous, far-seeing, full of energy, and devoted to the service of God and his fellowmen. His offer to Missouri Baptists to give ten thousand dollars for the founding of a college was the event which challenged Baptists to plan a program of education, and William Jewell College was but the first result of his wisdom.

Instruction began January 1, 1850. The buildings were not ready and the basement rooms of the Baptist Church were used. The faculty consisted of two able ministers, E. S. Dulin and Thomas S. Lockett. Dr. Dulin was principal and teacher of ancient languages while the Rev. Mr. Lockett was professor of mathematics. The next year these two men were continued and Rev. William N. Hunsucker was added as principal of the preparatory department. Dr. Dulin continued with the college until June, 1852.

In 1852 and 1853 the trustees of the college rented rooms for instruction and turned over the work to Rev. Terry Bradley and George S. Withers who conducted the school rather as a private enterprise.

It is perhaps fair to say that William Jewell College as such came into existence in 1853 with the election of Robert S. Thomas as president of the college. President Thomas was a remarkable man; highly trained and cultured, gifted with great powers of expression, he was an outstanding leader among the Baptists of Missouri. He had been selected in 1834 as clerk of the Central Society, now the Missouri Baptist General Association, and as clerk of Salem Association along with James Suggett, the moderator, had resigned from the association when in 1836 that organization took a stand against missions. He had served in a number of places and positions and had acquitted himself most admirably in all of them. The other members of the faculty elected with President Thomas were Rev. Terry Bradley, professor of Greek and Latin;

James Love, professor of Mathematics and Natural Sciences; and Leonidas M. Lawson, tutor. They served during the year 1853 and 1854 and continued during the next year with the addition of William P. Lamb, principal of the Preparatory Department. The first graduating exercises of the college were held in June, 1855. Five students were graduated.

Immediately after commencement in 1855 all instruction was suspended because of lack of funds and no work was carried on until 1857 when the trustees chose Dr. William Thompson as president of the college and associated with him a number of men in the faculty. One of these men was Grandison L. Black, afterward one of the leaders among Missouri Baptists.

Much has been said in another place regarding President Thompson. He came to the college from the presidency of Mount Pleasant College, a Baptist institution at Huntsville, Missouri, organized and conducted by Mount Pleasant Association. President Thompson had been so successful at Mount Pleasant College that he attracted the attention of the trustees of William Jewell and was invited to be president of that institution. It is clear that it was a critical time in the history of the college. For two years no instruction had been given; all work had been suspended and the college had not yet won its place in the hearts and confidence of Missouri Baptists. The selection of President Thompson was a very happy one. Such was his fame as a scholar, orator, and administrator of a college that he immediately raised William Jewell College in the esteem of the public and that esteem was not lessened but greatly enhanced by the visits which President Thompson paid to different parts of the state. It seemed that the college was well on the road to prosperity and great usefulness, but like many other institutions it suffered greatly because of the war.

The confusion and uncertainty of life, the bitterness aroused, the suspicion and distrust which permeated all classes of society found their way into the college. The paralysis of ordinary business during the early years of the war cut off the income of many people, and among them the supporters of the college, so that funds became almost impossible to secure, and a call to arms took away from college life young men who form student bodies. All these things influenced the trustees of William Jewell Col-

lege to issue an order August 12, 1861, suspending all departments of instruction in the college and making vacant all positions including the presidency.

The college really remained closed until 1868 when it was reopened on September 28. It is true that in 1863 the trustees reelected Dr. William Thompson as president and chose a faculty with him, but President Thompson was soon forced to resign in that same year and to undertake to make a living elsewhere while other members of the faculty eked out a meager living from the tuition fees of the few students who came for instruction.

The college building was used as a hospital building for a time, and then later was occupied by Federal troops, but no great damage to the building resulted.

It is thus seen that while the college came into existence in 1850 it had no chance to develop before the close of the war period. In 1867 the trustees chose as president of the college Rev. Thomas Rambaut who was a graduate of Trinity College in Dublin. During the succeeding year President Rambaut, with the help of the trustees, worked at the problem of reorganizing the college and getting it ready to open in the fall of 1868, and accordingly September 28, 1868, the college reopened with Dr. Rambaut as president and a faculty which included a number of men who gave many active years of valuable service to the college and whose names deserve to be remembered with gratitude by all friends of Christian education in Missouri. Among these men were R. B. Semple, who taught Latin, French, and Italian; A. F. Fleet, Greek and German; John F. Lanneau, Mathematics; and James R. Eaton, Natural Science and Theology. In succeeding years William R. Rothwell, James G. Clark, and A. J. Emerson were added to the faculty.

In the fall of 1873 President Rambaut was released from active service because of ill health, and the college affairs were administered by Dr. William R. Rothwell, R. B. Semple, James R. Eaton, James G. Clark, and A. J. Emerson. No president was chosen to succeed Dr. Rambaut but the men named carried on the work of the college. Dr. Rothwell was made chairman of the faculty and as such probably performed most of the duties of the president. The great services of these men together with the work of R. P. Rider, for many years head of the Preparatory Department, have been recognized by the col-

lege authorities, and the picture of each of them hangs in the lobby of the Gano Memorial Chapel while a Memorial plate attests to the work of these devoted men.

William Jewell College did not continue its work without meeting opposition from some Missouri Baptists. This criticism and opposition was due to a number of causes. A large section of Missouri Baptists, practically all of them in fact, have been strictly orthodox and many of them have been more interested in this matter of strict orthodoxy than in anything else. Naturally, these have looked with a somewhat jealous eye on an institution which educated Baptists and particularly Baptist preachers, and they have scanned, at times, the work of the college to see whether this matter of orthodoxy was sufficiently stressed. Sometimes it has appeared to some Missouri Baptists that the college was giving too much emphasis to other matters and not enough to the fundamental beliefs of Baptists. Of course, how much real emphasis should be given to such matters is a matter of opinion and sometimes the opinion of the trustees and the faculty differed from the opinion of some Missouri Baptists. Occasionally, also, a member of a college faculty may give expression to views not in accord with accepted Baptist ideas, and these views of an individual have been taken as representing the views of the college itself at times. It was perhaps inevitable that the college should be an object of suspicion and criticism on the part of those Baptists who gave the greatest emphasis to orthodoxy of belief; and this in spite of the fact that the history of William Jewell College during the years attests the fact that the college as such and the very great majority of its trustees and its faculty have been thoroughly orthodox in their beliefs. This statement of opposition on the part of certain Baptists is not meant as a reflection on either the college or its critics. It is clear, on reflection, that an institution of learning to train the leaders of a denomination should be carefully scanned to see if it is true to the faith, and the vigilance of Missouri Baptists in such matters is justified.

Another matter which has resulted in some anxiety on the part of Missouri Baptists grows out of the history of denominational colleges in America. Often it has resulted that institutions of learning founded on Christian principles and designed to perpetuate Christian ideals and carry on the work of Christian denominations have wandered

away from these ideals, and those who have given time and money to found these institutions have come to realize that control over these institutions is in other hands, and so certain Missouri Baptists have been concerned that William Jewell College, conceived of by a Baptist layman, founded, organized, and nurtured by the General Association, shall remain forever a Baptist institution and contribute to the maintenance of our ideas and doctrines and to the support of our organization. Again it may be said that William Jewell College has been free from the tendency to become entirely free of all denominational relationship and is today, as it has long been, closely bound up with the organized work of Baptists of the state.

These motives for criticism are not unworthy, and while, no doubt, unfair and unreasonable criticism has been made of the college at times and these criticisms have sometimes been unpleasant and irritating to the governing bodies of the college, at the same time it must be recognized that these motives, these desires to keep the college straight on matters of doctrine and belief and closely related to Baptist work are both worthy and valuable. It must be said, however, that certain opposition to William Jewell College has come from less commendable motives. The unworthy feelings of envy and jealousy held sometimes by some people against those of greater opportunity have not been absent from some of our people, and some Baptists have been opposed to William Jewell College for these reasons.

Ambition has been the cause of very much trouble in the world, and it cannot be doubted that sometimes some Baptists and even some Baptist preachers, seeing places of leadership go to college trained men have been led into opposition against the college for unworthy reasons.

In spite of opposition and misunderstanding, however, William Jewell College has rendered great and notable services to the Baptist cause, not only in Missouri but throughout the West; in fact, throughout the whole of America. The record of the college is an enviable one. In 1892 after affairs of the college had been administered for a number of years by the faculty under the leadership of a chairman, the trustees decided that the interests of the college would be served by choosing a president. After study and consultation they offered the presidency to John Priest Greene, then pastor of the Third Baptist Church in St. Louis. After

some hesitation, for Dr. Greene was devoted to the ministry, he accepted the invitation to become president of William Jewell College, was installed as president in 1892, and entered on a distinguished career as a college president. Under him the college grew in endowment, in buildings and equipment, in enrollment, and in influence. He was surrounded by competent and devoted faculty members, but the influence of President Greene during the years of his administration was paramount in the college. Such was his ability, his outstanding character, his Christian life, his sympathy with young men, the zeal and energy with which he devoted himself to the college that he made a noteworthy contribution to Baptist history in Missouri. Some men have the ability to impress themselves on other people, to influence character, to implant ideals, and to change the outlook and course of the lives of other people. Such a man in a college position, coming in contact with hundreds of potential leaders, is in a position to render invaluable service provided his own character and life are such as should be impressed on others. It is not too much to say that there are hundreds of ministers and laymen useful in religious work in Missouri today, who owe a great deal to their contact with Dr. J. P. Greene. He had certain ideals of a Christian college and was able in a large measure to realize these ideals in William Jewell.

It seems quite clear that a Christian college must be a college. Unfortunately, the history of Missouri Baptists, as is true of the history of other denominations in Missouri and in other states, makes it perfectly clear that sometimes the founders of so-called Baptist colleges have not appreciated this fact—namely, that a Christian college must be a college. Whether it will or no it must measure up to the generally accepted standards for a college of its period and its location. Fortunately for William Jewell College, Dr. Greene clearly grasped this idea and accordingly, under his administration, William Jewell College measured up to the high standards of real college education.

Its physical equipment, including buildings, grounds, furniture, laboratories, libraries, and other equipment were brought to a high state. If the college is to be measured by these things—the size of its endowment, the number and character of its buildings, the beauty of its campus, its laboratories, its libraries—in a word, its whole physical equipment, William Jewell College ranked high.

Of course, it is no easy matter for a college administrator to bring even these items up to standard. They all require money, and it is always difficult to find people with vision and generosity and money to provide the necessary funds to make the outward equipment of the college adequate. That this was done is no small tribute, not only to the Baptists of Missouri who supported William Jewell College but to the leadership, the influence of President Greene.

It is clear, however, that difficult as this matter is, it is far easier to create the outward form of a college than it is to do other things necessary. Those acquainted with college history and colleges at first hand are aware of the fact that the atmosphere of a college, meaning the general ideals held by the college body, is of the utmost importance in college life. If a college is to be worthy of the name it must set and maintain ideals of scholarship, for of course, whatever else an institution may be, without ideals of scholarship it is not a college; and to create and maintain such ideals, a devotion to learning, a desire to know and appreciate all knowledge, is as difficult a task as it is important; and it is here that many colleges have failed. It is quite clear that there are and have been institutions having the college name, perhaps with adequate building and equipment, that are entirely unworthy of the name of college because there does not exist a condition and atmosphere in them that fosters scholarship.

Part of the difficulty here lies in the pressure that comes to college authorities from outside. Many well meaning people having little acquaintance with education have the mistaken notion that college attendance is the desirable thing for their children. College attendance, mind you; not knowledge, not scholarship, not character, but attendance at a college, and when college authorities undertake to set standards of scholarship which require earnest devotion and hard work they find themselves running counter to the popular currents of opinion and the popular desire for sons and daughters to attend college whether they study and learn or not.

It is true that certain types of colleges are more open to these currents of public opinion than others. The state controlled institutions which are politically governed are necessarily, it seems, subjected to the influences of public opinion while the unendowed private institution is equally or even more at the mercy of its supporting public. Such

a private institution, dependent largely or wholly upon tuition fees from its students, finds itself in a position where it cannot resist the pressure of its supporting public to admit and retain students whether they can measure up to the standards of college work or not. Exactly the same difficulty is found in the other great field of college effort; namely, the development of character. It would seem a truism never to be disputed that a man who attends a college and receives a degree should be changed in some way, should be a different man than if he had not attended a college. Certainly he ought to know more. He should have acquired knowledge, facts, and skills. A college educated man should have at his command an organized body of available and usable knowledge which he may use for himself and for those around him; and certainly it would seem that a college that deals with students for four years and sends them out with its stamp of approval without providing such safeguards as will insure, as far as that is possible, that these students have this body of organized knowledge, is unworthy of the name of a college. Certainly a college trained man needs, in addition to this body of knowledge, a developed character, needs to have new ideals, needs to have a keener appreciation of the fundamental values of life which he gains from his college experience. Failing here, a college trained man, because of his superior knowledge and skill, may become a serious menace to the community or even to the nation at large.

It is not meant, of course, that there are not other functions for a college to perform, but I think that these two are the fundamental, necessary functions which every college should perform. It should impart knowledge in a scientific way and it should train and elevate character.

Public opinion interferes here in this second purpose of the college as in the first, for it may demand that the discipline of the college, its general situation of life, shall be formed to fit not the best, not those with elevation of character, but should be made to receive and retain even the most unfit students who offer themselves to the college.

Appreciation of the importance of these college tasks and the enormous difficulty of performing them in the face of an indifferent, if not hostile, public opinion can but lead one to respect and admiration for that college and those college leaders that can overcome the difficulties, establish standards of scholarship and character, and enforce them

in such a way as to greatly change the lives of students.

The immediate problem of the college authorities was, as soon as at all possible, to create an atmosphere in the college favorable to scholars, to high ideals and noble living, knowing the fact that if once created such conditions become traditional in the college and to exert an unseen but most potent and useful influence upon all students who come to its halls. Examples must occur to everyone of unfortunate institutions where the tradition of rowdiness, of anti-social conduct, of cribbing and other bad practices are too firmly established that nothing short of a revolution can change the course of college events.

Dr. J. P. Greene brought the William Jewell College an appreciation of all these matters and he set out during the rest of his long life to realization of these fine college ideals. Such was his influence that he acquired money for the college for buildings and equipment, and because he saw clearly that a degree of independent action is necessary to the best work on the part of a college, he built up the endowment of the college to such a place as would make the college, to an extent, free from the necessity of lowering its standards to attract students. Dr. Greene appreciated scholarship. His ideals of life were high and fine. This appreciation and these ideals he shared with many other people, but he possessed what few people have; the ability to influence greatly those about him—the faculty and the students—so that it became accepted as a part of the life of William Jewell College that scholarship, devotion to learning, was the proper attitude on the part of the students, and that those noble ideals of character and conduct which have distinguished the finer individuals of our race were made a part of the college. Honor, that almost forgotten word in these modern days, was given its proper significance under Dr. Greene.

It was a custom of the college, then as now, to assemble for a short period every day to have a brief devotional exercise and then a talk, short and to the point. This brief time was used by President Greene in a most happy and effective way to come in contact with the entire college and to impart something of his own ideals to the student body. Such was his elevation of thought and life, such was the strength of his personality, the clearness of speech, that these chapel talks became one of the most valuable of all forms of instruction given at William Jewell.

Dr. Greene served the college as president until ill health forced him to give up the work January 1, 1920. After his retirement the college went through a period of difficulty and uncertainty until the trustees were able to find a worthy successor of President Greene, able to carry on in the same fine spirit as he had done. Dr. D. J. Evans served as president until September 1st, 1921, when he resigned to become pastor of the First Baptist Church, Kansas City, Mo. Dr. Greene was again requested to act as president until a suitable person could be found for the place. On March 29th, 1923, the trustees of the college elected as president Dr. Harry Clifford Wayman of Louisville, Kentucky. Dr. Wayman was professor in the Southern Baptist Theological Seminary. He served until June 11th, 1928. In July, 1928, Dr. John F. Herget, then and for many years the pastor of the great Ninth Street Church in Cincinnati, was invited to become president of the college. He, too, after a period of hesitation, accepted the call and began a notable and useful career as a college president which continues to this day. In spirit, in ideals, in practical ability, in the wide and increasing influence exercised in the college and throughout a great extent of territory, Dr. Herget is a worthy successor to the noble men who have preceded him in the presidency of William Jewell College. That line is a distinguished one beginning with Robert S. Thomas, the scholar and organizer and teacher, and then William Thompson, the great orator and preacher and college president, and William Rothwell, John Priest Greene, D. J. Evans, H. C. Wayman, and now John F. Herget.

The great glory of William Jewell College is to be found not in its beautiful situation, its pleasant campus, its fine buildings, its endowment, its laboratories, excellent and efficient as they are nor in its general library, nor in its unique Spurgeon library. Its greatness is in its line of useful and able men who have served and are serving as presidents and teachers in the college and the great host of men who have come to William Jewell College for training and have gone out uplifted and equipped for the service of God and humanity.

Baptists and Higher Education

Certain of the other denominations in Missouri and elsewhere, somewhat more distinguished for their wealth and their education, used to twit Baptists as being poor and

ignorant, and these flings probably were not without influence in determining the Baptists of Missouri on a policy of higher education. Certainly, of course, they were moved most of all by their recognition of the value and importance of trained leadership, but, human nature being what it is, we can be quite sure that the taunts hurled at Baptists that they were without schools and without education were resented and played their part in determining Baptists in this state to provide means of training for their prospective preachers and others who wanted education.

It is to be remembered when the General Association was organized in Missouri in 1834 there was no institution of higher learning in Missouri open to Baptists. The whole series of state and private universities and colleges now existing in Missouri were yet to be founded, and the only provision for higher training was that made by the Catholic Church for the education of its priests. The state university and state colleges for training teachers, all the great denominational colleges operated by other denominations, Washington University in St. Louis, the various municipal colleges—all these were yet in the future. At first, as was to be expected, the members of the General Association were almost wholly absorbed in their task of preaching the gospel in the destitute places in Missouri. However, men of the quality, the far-seeing vision, the cool and keen judgment of the founders of the General Association could not long fail to see the close and intimate relation between Christian colleges and the Christian newspaper on one hand and preaching of the gospel in destitute places on the other. It is true that some Baptists even yet have been unable to see the relation existing, but it early became apparent to the leaders of the General Association, and accordingly they made efforts to found an institution for higher learning and to found a Baptist paper for the dissemination of knowledge regarding our work, for the preaching of the gospel by the printed page, and for the inspiration of our people everywhere.

The story of the offer of Dr. William Jewell of Columbia of ten thousand dollars to the Missouri Baptist Association with which to found an institution of higher learning conditioned on the raising of funds by the association for the institution, the early struggles to carry out this purpose and the successful creation and maintenance of William Jewell College have been told in another chapter. It is

the purpose of this chapter to refer first of all to the general policies in the founding of Baptist and so-called Baptist colleges and to give information regarding a number of these institutions.

First of all, then, as to the general educational policy, if there has been such a thing, of Missouri Baptists. It is found that the name of Baptist College has been applied during our history to a long list of institutions, some of them still in existence, many more closed; and these institutions in their origin and control fall into three general groups.

In the first group are two institutions which were founded and fostered or adopted by the General Association itself. These two are William Jewell College at Liberty, Missouri, and Stephens College at Columbia. A brief history of William Jewell College has already been given, and later in this chapter an account of the founding and development of Stephens will be set out. As far as can be ascertained these are the only institutions ever founded or adopted by the Baptists of the entire state associated together in the General Association.

The second group of colleges comprises those founded and fostered by smaller organizations of Baptists, usually either by an association or by a group of associations. A striking example of this method of founding a Baptist college is Southwest College at Bolivar. The original association in southwest Missouri, Spring River, at first considered founding a college acting alone, but later invited the cooperation of a group of surrounding associations, and out of their combined efforts grew the institution now serving the Baptists of Missouri as Southwest Baptist College. A number of colleges were founded in a similar manner. They, like William Jewell and Stephens College were truly Baptist enterprises. Sometimes the impulse came from a single person and a large part of the endowment and other funds was provided by one person. Frequently in such cases, however, this man sought the approval, the sanction of a Baptist association and sooner or later the institution came under the fostering control of a Baptist group. A list of these institutions follows with some brief account of many of them. It should be said that it seems true that in all these cases, whether the college was formed by the General Association itself, by one, or more district associations, or was planned and outlined by an individual and turned over

to a district association, the primary motive was to further the cause of education.

A third group of colleges called Baptist colleges was founded in quite a different way, and in some cases, doubtless, by different motives. There have been a number of institutions which have carried the name of Baptist college which seemed to have been in their origin and control private institutions organized in part, we may assume, from a desire to further education but in part also, apparently, from commercial reasons. No legitimate criticism can be made of a man who organizes a private academy or college and conducts it properly for the purpose of making a living. Many worthy and valuable institutions have been so founded. Joseph Cowgill Maple, for more than half a century a distinguished Baptist minister and author and one of the leaders of Missouri Baptists, while a young man serving as pastor of the first church in Cape Girardeau eked out his living by conducting a private institution called Washington Academy. Since Dr. Maple was a college graduate and a man of scholarly attitude we may be sure that he earned all he received as a teacher of youth in this academy, and no criticism can attach to such efforts. John Mason Peck and James E. Welch and John Clark and many another pioneer minister supported himself while he preached by teaching, and we shall always honor the efforts of these good men. But this sort of enterprise undertaken by trained and educated men who limited their pretensions to what they were able to do is one thing, but the history of education in Missouri discloses other conditions not so commendable.

For a number of years the people of Missouri in general were content to live without college institutions, but for the years from 1840 on great interest in college education was had by the people of the state. Most of the present colleges and universities dated from the twenty years from 1840 to 1860. Of course, this interest in college education revived after the Civil War. Owing to the difficulties of travel, attendance at most colleges was local and accordingly those people living in sections of the state remote from established institutions had little or no opportunity to avail themselves of college advantages. It must be kept in mind, too, that at the time of which we write, from 1840 up to 1880, many people in the state were not familiar with colleges and were easily deceived by any institution bearing

the name college. These facts, wide-spread desire for the advantages of college training, the ignorance of many people with regard to what constitutes a college and the existence of many parts of the state where there were no colleges, offered an opportunity to the exploiter and accordingly there sprang up in various sections institutions called colleges which were far from being colleges because they lacked buildings, equipment, laboratories, libraries, trained instructors, standards of scholarship and character, and whose purpose largely was to make money for their promoters and organizers. It was soon found by these people that an even stronger appeal could be had if the name of some religious body could be tacked onto the institution which they had formed, and accordingly Methodist colleges, Baptist colleges, and Presbyterian colleges appear in considerable numbers and the only connection some of these institutions had with their respective organizations was the fact that the promoter or some member of the teaching staff was connected with the denomination. There was no responsibility to any denominational body. There was no authority in any church or association to prescribe or even to counsel as to what should be the curriculum or general character of the institution. In everything except the unauthorized use of the word Baptist, some of these colleges were purely private. Not private colleges either. They are not to be dignified by that name, but private institutions.

It is a most regrettable fact that some, not all, of these institutions misled some Baptists into sending their children to what they supposed to be a Baptist college, and, further, secured gifts from Baptist people for the carrying on of such private institutions under the guise of Baptist colleges.

It is not meant that all institutions privately founded and conducted with the name Baptist attached without being taken over by a Baptist Church or a group of churches were not worthy institutions. Evidently some of them were. They were conducted by well prepared men who rendered real service to the denomination in their respective communities. The criticism here is directed against those institutions founded and conducted by poorly educated men and masquerading as Baptist institutions when in fact they were purely private in character.

That the impulse to found and maintain colleges was very strong among Baptists is shown by the fact that up to 1906 more than one hundred different institutions, schools and colleges, reported to the meetings of the General Association or were reported on by committees of the association. Most of these institutions have disappeared, and sometimes severe criticism has been launched against the denomination for its educational policy or lack of policy in thus founding so many institutions which have ceased to exist. In the nature of the case, since Baptists are organized on a purely democratic basis so that each church is entirely independent of every other church, and since the organization of these churches into larger groups as district associations and general associations is also entirely a matter of voluntary cooperation so that no one of these associations, not even the General Association itself, has any authority over a single church, it is clear that the only sort of control which can be exercised over the founding of schools and colleges would be merely advisory. It should be kept in mind, too, that while today it appears that many of the institutions that were Baptist in character were unnecessary and therefore ceased to exist, the necessities of the case were quite different at the time these institutions were founded.

It must be confessed that a well thought out plan of higher education for an entire denomination within a state is a difficult thing to achieve and, even if formed, is even more difficult to put into operation. In fact, the Baptists of Missouri have never yet been able to agree on a definite policy for higher educational institutions in the state. Sometimes attempts have been made in this direction. Committees and boards have been appointed to deal with the educational situation. Educational commissions have been formed. All of these represented the General Association. These various bodies have given careful consideration to the problem and have made certain recommendations of value, and in 1916 the General Association asked the board of education of the Northern Baptist Convention to make a survey of college institutions owned and operated by Baptists in Missouri from the viewpoint of outsiders. This invitation was accepted by the board of education, and a study was made of the Missouri Baptist colleges and an able report submitted by the secretary of the board of education, Dr. Frank W. Padelford. This report summarized

conditions and submitted certain well considered recommendations. However, its recommendations met the fate of those which had previously been made by boards, committees, and commissions representing the General Association of Missouri.

Some of the problems which have confronted the General Association in regard to its educational policy have been the use of the name Baptist by unauthorized institutions, the apparently unnecessary duplication of schools and colleges, the unwise use of funds, the consequent piling up of indebtedness, the loss of properties and endowments, the closing of educational institutions, and the constant pressing appeals for funds made by these institutions.

If conditions were static, if population did not shift and change, and if educational policies of the state were always the same, and if the matter could be dealt with at first hand, then a satisfactory educational policy for denominational schools in Missouri might be arrived at. As a matter of fact, none of these conditions exists. Population in Missouri in 1834 was small. At the present time it is nearly four million. Once there were whole sections of the state that were almost without inhabitants that are now thickly populated. When the General Association was organized, the state itself had no institution of higher learning. Now it operates the state university, five state teachers colleges, besides the university for negroes. In addition, the building of railroads and highways has so greatly changed traveling conditions as to affect greatly school and college attendance. When to all these facts is added the further one that every community that has a college institution feels a vast interest in that institution, an interest which is real, perhaps, because of the money given for the institution, it is evident that no board or committee can deal with a situation of this kind at this time or could have dealt with it at any time since 1865 free from the hampering influence of the existence of institutions already founded with property and in some cases endowments and frequently with debts.

This situation is, of course, a matter of regret. Given a free hand in the matter, any competent person could plan a satisfactory system of higher education for the Baptists of Missouri within the reach of these Baptists to support. If such a system were worked out, however, it would not long be adequate or satisfying. The changing conditions

of life would inevitably call for a modification of such a plan.

It should be said, however, that the tendency of the times calls for the unification of educational institutions in such a way as to reduce competition and overlapping with consequent waste of money to the minimum. Currents are present in educational affairs that will probably unify the state institutions of higher learning under one control so that unnecessary duplication may be reduced. Baptist colleges and educators will probably be affected by the same currents.

One of the reasons why Baptist educational institutions have had such a high mortality rate is the constantly mounting cost of higher education. The time was when a fairly respectable college could be operated in a single building with small equipment, a few instructors, and at a cost of some ten to twenty thousand dollars a year. The history of colleges in Missouri, both state and denominational, amply attests this statement. Due to expansion of the curriculum to include a vastly greater number of subjects, due to the inclusion of a great many activities once undreamed of by colleges, to the increasing demand for conveniences and luxuries, not only in individual homes but also in institutions; due, too, to the setting up of standards by various accrediting agencies, the cost of education has increased enormously. How great this increase has been is realized only by those who have come in common contact with it. One illustration out of very many will be given. One Missouri college that forty years ago had one building, twelve instructors, a student body of about four hundred, and an annual income of about fifteen thousand dollars was in its day an effective and highly regarded school. Today that institution has eight buildings, forty instructors, and attendance of about seven hundred while its annual income and expenditures amount to about one hundred and fifty thousand dollars a year.

The result of this enormous increase which is common to college institutions has been that the income from college endowment, from tuition, and from church and denominational gifts, while not necessarily decreasing, are relatively much smaller than they were fifty years ago. Consequently, many colleges and educational institutions, once useful, once prosperous even, have been forced to close their doors because of the lack of funds.

The changing history of colleges illustrates also another fact that is sometimes overlooked. Some wise philosopher many years ago said, "An institution is but the lengthened shadow of a man." How many times in the history of Baptist colleges in the state has this aphorism been illustrated! Some man of vigorous intellect, striking personality, gifted in impressing people with his ideas and his ideals, has either established a college or been secured for an already established institution. His vigor, his persuasiveness, his charm and magnetism have enabled him to draw support to the institution so long as he was connected with it, but on his death or otherwise separation from the college, it has been at times impossible to fill his place with a man of equal ability and character. To imagine William Jewell College without Rothwell or Greene or Herget, or to see Grand River College without Yeaman or La Grange without Cook or Lexington Female College without John T. Williams or Hardin separate from Governor Hardin or Will Mayfield apart from Dr. Mayfield, is to realize the importance in the history of these institutions of the life and work of some outstanding personality. This is but a truism, of course, for all history attests the important part played by men of outstanding character and personality.

I have given something of the founding and early history of William Jewell College and I wish now to set out some facts regarding the early history of the only other institution under the direct patronage of the General Association.

Stephens College

The plan for the school which resulted in Stephens College was laid by some men who met at Columbia, March 15, 1856. Twenty-eight of these men agreed to take thirty-eight shares of stock valued at one hundred dollars each, the funds to be used in the creation of the school. The new school was incorporated as the Baptist Female College of Columbia, Missouri. It was first a stock enterprise, but it was soon placed under the patronage of the Little Bonne Femme Baptist Association.

In the early years the college was under the direction of well known and capable men. Among these are W. R. Rothwell, D. H. Hickman, X. X. Buckner, J. A. Hollis, John T. Williams, and E. S. Dulin. The institution prospered

for most of the time up to 1870, but was never a large college.

There was agitation at times before the General Association for the establishment of a school for young women. Many people thought that some discrimination was being made by carrying on William Jewell College for men without providing a college for women. Accordingly, in 1869, it was resolved to consider the possibility of founding or acquiring such a college. A committee was appointed to consider the matter and in 1870 this committee reported in favor of action leading to the establishment of a Baptist college for women. While the proposition of establishing such a college was being considered the trustees of the Baptist Female College at Columbia offered to give to the General Association the buildings and grounds of that college if it were continued to be operated as a school under the General Association. At the same time this offer was made James L. Stephens, a business man of Columbia and one of the leaders of that community, offered to give twenty thousand dollars toward the endowment of the college provided the General Association accepted the offer of the trustees of the female college.

Apparently here was a great opportunity. The General Association had the chance to acquire a going institution with buildings and grounds valued at thirty-five thousand dollars and twenty thousand dollars as the beginning of an endowment. Both these offers were accepted and later the name of the college changed to Stephens College in honor of the maker of this generous gift to its endowment.

Honorable James L. Stephens, who made this gift and whose name the college bears, was an honored citizen of Columbia. Born in Kentucky in 1815, he came with his father to Boone County in 1819, soon moved to Columbia, and entered upon a business career which was highly successful. He was always interested not only in the local affairs in Columbia, but in the wider affairs of the General Association. He gave generously to Stephens College and to other enterprises. For some years he was president of the executive board of the General Association. His son, E. W. Stephens, mentioned elsewhere, was for many years moderator of the General Association and one of the outstanding laymen of Missouri. He, too, was a successful business man of Columbia. The family name is being continued by the sons of E. W. Stephens, one of whom, Hugh Stephens

of Jefferson City, is, like his father and grandfather, both a successful business man and active in the work of the church and of the denomination.

President E. S. Dulin continued in his place after the transfer to the General Association until 1877, when R. P. Rider was chosen president. He continued in the school for a number of years and during his administration performed great services in the training of young women.

The college had many vicissitudes for a good many years. Educational costs mounted so rapidly that it is found almost impossible to secure funds enough to carry on the work. However, the zeal and generosity of the Stephens family together with the hearty support of many other Baptists enabled the college to expand in buildings and equipment and to continue in operation. In 1912, James M. Wood, formerly superintendent of schools in Fredericktown, Missouri, was secured as president and under him the college entered on a career of expansion and growth unparalleled in the histories of women's colleges in Missouri. Additional grounds were acquired, many new buildings erected, and the present enrollment of more than six hundred women in a time of great depression attests the popularity of the college. This large enrollment together with the adequate tuition charge is enabling the college to continue and to reduce the debts incurred in the expansion program.

It was the dream of the General Association when Stephens College was acquired that one day it might provide Christian education for the daughters of Baptist ministers either without cost to them or else at greatly reduced cost. This dream has never been realized but Stephens College has rendered important service in the field of education.

Hardin College

One of the tragic chapters of Baptist College history in Missouri has to do with the story of Hardin College of Mexico, Missouri.

One of the great Baptist laymen of Missouri was Charles H. Hardin. He was a lawyer and served as a member of the legislature, was a good business man and acquired wealth.

Governor Hardin was not only interested in business and the practice of the law, but he took an active part in the

political life of the time and was honored by being sent to the legislature, and served in the Senate as well as in the House. In 1874, he was nominated and elected governor of Missouri, and his business ability and his devotion to the interests of the public enabled him to perform a notable service as governor in restoring the credit of the state and putting the state's business on a satisfactory basis.

Unlike some successful business men and those active in the field of political life, Governor Hardin was a devoted Christian and member of the Baptist Church in Mexico. He was interested in all the things that go for the spread of the gospel and the furtherance of Christian interests. With his increasing wealth, he conceived the idea of establishing an educational institution in the city of Mexico in Audrain County for the education of young women. He offered a donation of some thirty or forty thousand dollars for the founding of such a college, and a board of trustees was selected consisting of J. D. Murphy, William Harper, S. H. Craddock, E. J. Gibbs, Thomas Smith, Joel Guthrie, Thomas B. Hitt, James Carroll, John M. Gordon, William H. Woodward, Lewis Hord, James Callaway, and Charles H. Hardin, and Hardin College was incorporated. Other donations were received from the people of Mexico and elsewhere, and the buildings were erected and an endowment fund of some thirty thousand dollars was provided.

The trustees of the college met and organized June 10, 1873, and on the twenty-ninth of July chose A. W. Terrill, a member of the famous Baptist family, then president of Mt. Pleasant College, as president of the new Hardin College. He served most acceptably for six years, resigning in 1879 on account of failing health. During his term the college prospered and grew in endowment and in students as well.

On his resignation in 1879, Mrs. H. T. Baird was chosen as president. She served for a number of years with great credit to herself and to the advantage of the institution.

After her term the college board selected J. W. Million as president of the institution. Dr. Million was a well prepared and able man, full of energy and enthusiasm, and he conducted the affairs of Hardin College for a number of years with great success. The college became one of the leading

colleges for women in all the central west. It established an excellent conservatory of music, and it was able to send out many young women as graduates of the institution, trained not only in academic subjects and in music, but trained also in Christian living. President Million gave close and careful attention not only to matters of curriculum and character but also to the finances of the college, and was able to carry on the institution successfully.

Like many other Baptist institutions both in and out of Missouri, Hardin College felt the effects of the conditions arising after the World War. When the immediate economic effects of the war were over, a great wave of enthusiasm, of confidence, swept over the country, and there was everywhere a desire for expansion, for the improvement of conditions, for the enlargement of existing institutions. Southern Baptists launched the Seventy-Five Million campaign. Northern Baptists inaugurated a similar movement. Each of these great organizations planned to raise millions of dollars to be used for the expansion of mission, educational, and benevolent enterprises. These efforts were received with approval, and these campaigns swept forward with amazing impetus and speed. The seventy-five million dollars sought by southern Baptists was over-subscribed, and the large amount set by northern Baptists was also over-subscribed. This enthusiastic reception of extended plans was common among Christian denominations of other kinds as well as among Baptists.

Such was the enthusiasm aroused by the subscription of such large sums of money for religious purposes that practically every institution which shared in money contributed by churches and denominations at once resolved to expand its activities, to erect new buildings, to increase the working force, and in general to grow rapidly. Hardin College was no exception to the rule.

The sad part of the story is that the plans formed during the height of this campaign and based on the money subscribed and to be subscribed could not be carried out. Many institutions in the country found themselves committed to a larger program on the expectation of increased money and unable to realize their hopes. There came a time when the optimism which had distinguished the American people began to fail, when the rosy dreams of continued and increasing prosperity seemed beyond realization,

when doubt as to the economic future of the country began to spread. The result of these conditions was that many of the pledges made in the height of the various campaigns remained unpaid and the institutions which had enlarged their programs on the basis of these pledges found themselves in very difficult situations. Hardin College was no exception to the rule. Its commitments, based on the expectation of receiving its part of the campaign funds could not be met. Dr. Million terminated his career as president and the men who succeeded him, good men, found themselves unable to carry out the program which had been planned. Money was borrowed by Hardin College in large sums with the expectation that the final payment of pledges due and the growth of the college income from student fees would enable the repayment of the large amounts borrowed. Failing to secure the money, after various efforts to carry on, the college was closed in 1932 and a year later the buildings and grounds were sold under foreclosure of a debt of trust held by creditors.

This unhappy ending of an institution which honored, through the years, the great name of its founder and chief benefactor will always be a source of regret and sorrow to Missouri Baptists. It had done noble work through the years. It had a large group of loyal alumni and former students. It possessed a beautiful situation with ample and adequate buildings for a large student body, and it was lost to Missouri Baptists through the unfortunate circumstances related. The great gifts made by Governor Hardin are gone. The only consolation remaining is that these gifts have brought in large returns in the development of character and increased efficiency in thousands of young women who have come under the influence of Hardin College.

Mt. Pleasant College

When the citizens of Randolph County in 1853 decided to establish an institution of higher learning because of their distance from any college, they were advised by Honorable William A. Hall to ask the assistance and patronage of the great Mt. Pleasant Association. This great body, large in numbers and responsible in its leadership, was interested in the cause of education. As far back as 1839 Mt. Pleasant Association had appointed a committee to study the question of a college, and in 1846 had appointed an edu-

cational committee to raise funds for the education of worthy young men interested in the ministry, and the association had given help and support in the establishment of William Jewell College. It was, therefore, only natural that the attention of the citizens of Randolph County should be attracted to Mt. Pleasant Association when they considered a college for the community.

The approach of the citizens to the association was made by letter, signed, among others, by William A. Hall, met with a favorable response, and it was agreed that all interested persons should join in attempting to create a new college which should take the name of the association.

The charter for Mt. Pleasant College was obtained February 28, 1855, and a building was erected in the city of Huntsville at a cost of twelve thousand five hundred dollars. The college was opened in 1857. One hundred and seventy students attended its sessions. The faculty was composed of Dr. William Thompson, the famous orator and scholar, as president; Rev. J. H. Carter, professor of mathematics, and Miss Bettie Ragland. The board of trustees transferred the institution to the association which agreed to endow the college at once with ten thousand dollars and later to an amount equaling twenty-five thousand dollars. Noah Flood was appointed agent to secure the necessary funds.

President Thompson resigned shortly to become president of William Jewell College, and he was succeeded by W. R. Rothwell, who carried on in a most admirable way the development of the college in library and laboratory facilities.

When the war broke, the student body was greatly reduced, and as a result, during the year 1861, a deficit of five hundred and eighty dollars in the salaries of teachers was incurred. The trustees of the college were discouraged by this situation and considered closing the institution; however, they decided to turn the college over to President Rothwell, who continued the institution through the entire period of the war at his own risk.

After the war was over and conditions became better, the Mt. Pleasant Association was called on by the trustees of one of the churches of that association to redeem its promise to Mt. Pleasant College, and the association appointed Y. R. Pitts and Wade M. Jackson as solicitors for

the endowment funds. They reported in 1868 to the association that they had secured all of the ten thousand dollars except one thousand six hundred and sixty dollars. This amount was pledged at the association and the committee was discharged.

Something has been said in another place concerning the outstanding influence and character of Wade M. Jackson, who was for many years one of the leading Baptist laymen in Missouri. His co-laborer on the committee, Younger R. Pitts, was a minister who labored for the most part in the bounds of Mt. Pleasant Association. Records of that and neighboring associations as well as the records of the General Association contain many references to the activity of this minister. Like so many other Baptist leaders of the period, he came to Missouri from Kentucky. He was ordained in Kentucky and came to Missouri in 1860, settling in Howard County. He was pastor at Fayette, Mount Moriah, and Salisbury, and was always a generous contributor to William Jewell College, Mt. Pleasant College, and to all other worthy objects. He died in 1871.

In 1870 Mt. Pleasant Association appointed a committee of its leading members to confer with Macon Association, then considering the establishment of a college at Macon for Macon Association. After consideration of the entire matter, Macon Association agreed to join Mt. Pleasant Association in the support of Mt. Pleasant College. They were to contribute to the support and to have the privilege of electing one-half of the board of trustees except one.

President W. R. Rothwell carried on in Mt. Pleasant College until the year 1869, when he resigned to begin his long and distinguished career in William Jewell College. The trustees selected Dr. J. W. Terrill, and he took hold of the work with great enthusiasm and energy. Under his direction the college was thoroughly renovated and repaired, the buildings enlarged and greatly improved. Some debt was incurred in these operations and when the panic of 1873 came it brought the college to the brink of disaster. In that year President Terrill resigned to accept the presidency of the new Hardin College at Mexico. The loss of money in a bank failure, the inability to collect some of the pledges reduced the college to a point that it appeared that it would be lost entirely to the denomination. The dormitory of the college was sold under the mortgage, and the institution was closed for a time.

Rev. M. J. Breaker, whose name is famous in Baptist history in Missouri, was chosen head of the institution in 1876 and for three years carried on to the best of his ability, but the pressing nature of the financial problem caused the closing of the school in March, 1879, and the resignation of President Breaker. Apparently the school had come to the end of its existence, but Dr. A. S. Worrell was elected president in 1880 and took hold of the affairs of the college with interest, energy, and enthusiasm. A great public meeting was held to try to raise the twelve thousand six hundred dollars immediately required by the college. After considerable effort the amount was raised, and Dr. Worrell carried on as president of the college until 1881 at which time Dr. Weber was made president. The building of the college was destroyed by fire July 15, 1882. The loss was so heavy, including not only the building but the furnishings of every sort, and the property was uninsured, that the fire gave the institution and it passed out of existence.

Hannibal-La Grange College

The Baptists in northeast Missouri also felt the desire for college institutions, and the church at La Grange, Lewis County, asked the Wyaconda Association to consider the possibility of such an institution, and in 1856 this association appointed trustees to consider the question of the organization of a college and also a traveling agent to raise a preliminary fund of five thousand dollars. It was voted at this session also to locate the new college at that place in the association which would contribute the largest amount to the institution.

Memphis in Scotland County and La Grange in Lewis County each made offers to this association. The Memphis offer was seven thousand five hundred and twelve dollars. That of La Grange was nine thousand six hundred and seventy-one dollars. The trustees proceeded to erect a building for the college and the lower part of this building was occupied for school purposes in September, 1858. The charter of the college was secured March 12, 1859, and the new college was called La Grange Male and Female College. However, the building was not completed until 1866, the war interfering. Upon the completion of this building, Dr. J. F. Cook was elected president and entered upon his duties at the age of thirty-two years. At that time the college had a debt of ten thousand dollars,

the building was in poor state of repair, and there was no money in the treasury. In fact, the outlook for the college was almost hopeless, but such was the energy, enthusiasm, and tireless industry of President Cook that he carried on the college for many years in a most successful way. The debts were paid, large student attendance was had, an endowment fund was built up, and his career as president of the college is another illustration of the truth of the vital importance to an institution of any kind of a man fitted to do the work which the institution undertakes.

After the death of President Cook, the college carried on for a number of years, suffering as most Missouri Baptist colleges suffered, from meager support. As was the case with practically every other institution, debts were incurred and frequently the very existence of the college was in question. Finally, during the administration of President W. A. Crouch, an offer was received by the trustees of the college from the citizens of Hannibal, the metropolis of northeast Missouri. It was felt in that town that Hannibal needed and deserved a college institution, and instead of forming a new municipal junior college as was being done by a number of Missouri cities, Hannibal proposed to the trustees of La Grange College to build an entirely new plant in the city of Hannibal and turn it over to the trustees provided that it move La Grange College to Hannibal. The citizens of Hannibal agreed further that after the operation of the college in Hannibal for a period of five years, the new plant, costing in the neighborhood of two hundred thousand dollars, should become the sole property of the college.

After long consideration of this offer and after serious opposition on the part of many friends of the old college and particularly the people of La Grange, the trustees voted to accept the offer, and La Grange College in the city of La Grange was closed and its movable property transferred to the new buildings in Hannibal. At the same time the name was changed to Hannibal-La Grange College. In its new location the college still continues to carry on. It has a considerable body of students, drawn largely from the city of Hannibal, and is endeavoring to keep the traditions that made La Grange College dear to the hearts of many of its alumni and students. As is the case with many other institutions, Hannibal-La Grange College suffers from the depression which came upon the country in 1929, but

under the leadership of its present president, Andrew F. Morris, it continues its work, and the Baptists of Missouri wish for it a prosperous and useful future as a Christian college serving the city of Hannibal and the great north-east section of Missouri.

Lexington Baptist Female College

This institution, now no longer in existence, was founded in 1855 in the city of Lexington, Missouri. The first building was one already in existence purchased by the trustees. This building was repaired and remodeled until it was suitable for the purpose. The first president of the college was Rev. E. S. Dulin, who was at other times associated with both William Jewell and Stephens Colleges. Under his administration the school prospered greatly. He resigned in 1858, and an acting president, J. B. Budwell, served until the election of Rev. J. A. Hollis in 1859. President Hollis was one of the outstanding school men of Missouri and was later president of Stephens College. He served until the outbreak of the war in 1861, and his administration was successful.

The Federal Army occupied the Female College in 1861, and it was forced to close, and President Hollis went away from the college. In 1864 while the college building was still in use as a hospital Dr. E. S. Dulin was again chosen president and held the place until 1870, resigning to become president of the new Stephens College. Under Dr. Dulin the buildings were repaired and new buildings provided and funds raised for taking care of the debts and for various improvements.

After the second resignation of President Dulin the board of trustees elected Dr. D. H. Self as president, but ill health forced him to resign his position in 1873. On his resignation, A. F. Fleet was selected as president, serving until 1879, when he resigned to take a place in the University of Missouri. Under his administration the college prospered so that a number of additions had to be made. He was followed in 1879 by J. F. Lanneau, who was eminently successful in carrying on the work of the college. He had formerly been a professor in William Jewell College and later president of a college for women in Alabama.

St. Joseph Female College

Not contented with being connected with great credit with William Jewell, Stephens, and Lexington Colleges, Dr. E. S. Dulin was called to be president of the new St. Joseph Female College in St. Joseph in 1876. He gathered about him a competent faculty, and the college operated under the patronage of a number of associations in northwest Missouri and one in Kansas City, and was operated until 1881 when it was closed and the building sold to be used as a hotel.

Grand River College

This college was for a number of years one of the most important of that number now no longer in existence. The institution was chartered in 1859 and was operated as a private college until the war. After the war it was reopened in the city of Edinburg, and in 1876 the property was transferred to a board of trustees appointed by West Fork, North Grand River, Moriah, and Gentry Baptist Associations. Two other associations, the Livingston County and the Lynn County Associations, united with them, and the title to the property was transferred in 1880 to be held in trust for the Baptists of north Missouri.

The office of president was not created until 1881 when John E. Vertrees, who had conducted the institution as a private enterprise, was elected.

The history of Grand River College became important when the trustees chose, finally, that great Baptist, Dr. W. Pope Yeaman, as president. Under his inspiring leadership the college prospered. Such was his wide acquaintance, the respect and affection in which he was held, such were his persuasive powers that he secured both money and students for the college, and for a number of years it was a flourishing and vigorous institution. However, upon the retirement of Dr. Yeaman it yielded to the financial pressure that came upon the colleges of the state and closed its doors after having performed some notable service in the cause of education in north Missouri.

Southwest Baptist College

This institution, which still continues, was founded in 1878, receiving a charter in the following year. It was the outgrowth of the sentiment existing in southwest Missouri

for a Christian college. Even before the war there was agitation for the founding of a college. This agitation resulted first of all in the establishment of Pierce City Baptist College at Pierce City in southwest Missouri in 1877. However, it was felt that another institution was needed, and accordingly the Southwest Baptist Convention, then in existence, established a college at Bolivar in Poe County and called it Southwest Baptist College.

The first president of the college was Rev. J. R. Maupin, who was a graduate in the year 1877 of La Grange College. The history of Southwest Baptist College is an honorable one. Under President Maupin a considerable group of students were gathered, a building was erected, and the college work was carried on successfully. Efforts were made to create an endowment for the college and some money was gathered, but not enough to support the institution. Among the list of presidents that served the college was J. C. Pike, who retired in 1891 from the presidency to become dean of the faculty. Under President Pike's administration the college carried on, but its financial situation became more and more involved due to the rapidly mounting cost of carrying on a college. Buildings were erected and the work of the college enlarged in spite of the financial difficulties. In 1929 the trustees selected as president Courts Redford, at the time secretary of stewardship and laymen's work under the Missouri Baptist Association. President Redford entered upon his administration with great enthusiasm, and the college has had a success, especially during his years. Perhaps it has never been more widely known or more in the hearts of the Baptists of southwest Missouri than it is at present. The financial situation is difficult. President Redford has been successful in interesting many people in the college and in securing gifts for its support, but the accumulated debts of the institution are a heavy handicap to its work.

Southwest Baptist College has rendered a distinct service to the Baptist denomination by training a large group of young people for religious service. Perhaps as much as any college that the Baptists have owned in Missouri it has been a Christian college.

Such has been the pressure of standardization and such the dominating influence of state institutions that in recent years there is a strong tendency for Christian colleges to approach so near to the pattern of the strictly private

college or the state owned college that it is difficult at once to distinguish a Christian college from the others. The existence of a course in the Bible has in some cases been the only real difference between a so-called Christian college and a state college. It is probable that the failure to support Christian colleges properly is due in part to this failure on the part of these colleges to remain strictly Christian in character. It is clear that a large number of Baptist people sent their children to state institutions rather than to our own colleges. This is due in part, of course, to the lower tuition fees but in part, at any rate, to a feeling that there is little difference, and that the chance for the development of Christian character is not much better in the Christian college than in the state institutions.

It may be that this feeling is not entirely justified, and yet, as has been said, it is sometimes difficult to find many distinguishing marks of a Christian college. Perhaps the future of such colleges is bound up in making them what their name implies. Colleges, indeed, but Christian also in every sense of the word.

Southwest Baptist College, as has been said, and especially in these late years, has attempted to create and maintain a Christian atmosphere on its campus, and it is greatly to be desired that it shall continue to carry on Christian education in its great section of the state.

Will Mayfield College

One other Baptist college which was until quite recently operated in Missouri was the Will Mayfield College in Marble Hill in southeast Missouri. This institution grew out of an academy called Mayfield-Smith Academy, a private institution organized in 1878 at Smithville, Bollinger County, by Dr. W. H. Mayfield and H. J. Smith. At first it was owned and operated privately by these two men, but was later turned over to the St. Francois Baptist Association. A building was begun in Smithville, but its erection suspended on account of the lack of funds and in 1880 the institution was transferred to Marble Hill where buildings were erected for it. Finally it was determined to conduct a college which was named Will Mayfield College in honor of the son of Dr. W. H. Mayfield, who founded the institution, gave to it very generously, and endowed it on his death with half of his property.

The new college was situated in a rural community, Marble Hill being a town of only a few hundred people, although it is the county seat of Bollinger County. As a combination college and academy it was in a position to render very great service, for at the time it was founded and for years afterward southeast Missouri was destitute, in a large measure, of educational facilities. There were only a very few high schools in this whole section of the state and only two or three colleges of any description.

For a number of years it was the purpose of the institution to serve the youth of its territory in the most practical way possible, and its services were great, especially to young men who felt a call to the ministry, but who, because of the lack of early advantages, found themselves insufficiently educated, not having, in many cases, high school education. Because they were older than most high school students, many of these young men hesitated or were unwilling to attend a high school even if one were available. Accordingly large numbers of such young men came to Will Mayfield College. Here they found a place where they could study high school subjects with other men and women of similar age and condition free from embarrassment, and upon the completion of high school work could go on with college training. The college very wisely did its utmost to assist such young men, not only in a financial way by charging them very small tuition, by furnishing opportunities for work, and by a grant from the college funds where this was possible, but also by a very sympathetic, friendly, and helpful attitude.

A number of men served as head of the institution, but about 1890 the college was fortunate to find a man who had peculiar qualifications for the particular type of work which was the principal field for Will Mayfield College. This man was A. F. Hendricks, who served the college until about 1920. It is not too much to say that his record of service is a brilliant one. As an inspiring teacher, as a helpful and sympathetic friend, and as a capable administrator he rendered such help to the college as to never be properly evaluated.

The failure of Missouri Baptists to pay in the fund subscribed during the Seventy-Five Million campaign brought trouble to Will Mayfield College as to many other institutions, and under the pressure of this situation President Hendricks resigned. His going was a great loss, as his prac-

tical business sense was greatly needed in the college affairs. About the same time it seemed necessary to start the enterprise of a new building and accordingly this was done without having the funds in hand for its erection and completion. A good and commodious and much needed building was erected, but the financial problems growing out of this building added to the accumulated difficulties of other years proved too much for the institution to carry. A succession of men struggled valiantly with these problems in the office of president. John H. Harty, W. C. Ferguson, and J. W. Jeffries each gave his best efforts to carrying the load, but finally it became impossible to proceed further. Debts to the faculty mounted up and the college was closed, making another of the long list of institutions operated at one time by Missouri Baptists and performing useful service, but overwhelmed by obligations and debts that could not be met. As was the case with the gifts and bequests of Governor Hardin to Hardin College, the bequests of Dr. W. H. Mayfield to Will Mayfield College have been lost, but as in the other case it is always to be kept in mind that these benefactions have blessed hundreds of individuals, providing them with opportunity and education not otherwise to be secured.

It is not possible to close the history of Will Mayfield College without some reference to a man who served the college in a most admirable manner through many years. Thomas H. Jenkins, a native of Oak Ridge, Missouri, after receiving a good education at college and university, felt the call to preach the gospel and labored for a time in Missouri, later in Texas, and then returned to his native state. He was called to be pastor of the Baptist Church in Marble Hill and was then made a member of the faculty of Will Mayfield College as a teacher of the Bible. Here he worked until the time of his death, and such was his appreciation of scholarship, such his love for the Bible and his sympathetic attitude toward struggling young people that he performed outstanding service. He was greatly interested in history and constantly had on hand some matter of research. He rescued the minutes of Bethel Church, the first permanent Baptist Church in Missouri, and published a history of that institution.

His services here and his scholarly attitude caused him to be selected by the General Association to deliver one of the addresses at the annual meeting in 1906 at the session

held on the grounds of Old Bethel Church. He spoke at this meeting on Old Bethel Church, and in the course of a tribute paid to Thomas Parrish Green, the fourth pastor of Bethel, he suggested that the Baptists of southeast Missouri should honor themselves by erecting a monument at the grave of Elder Green in the cemetery at Jackson. Brother Jenkins died before this suggestion was carried out, but in 1934 during the celebration of the centennial meeting of the First Baptist Church of Cape Girardeau a monument was erected in memory of Elder Green by the Baptists of southeast Missouri. It was thought fitting that the base of this monument should be one of the stones from the foundation of Old Bethel Church, and the shaft itself is a piece of sandstone from the foundation of the first meeting house of the First Baptist Church in Cape Girardeau.

CHAPTER XI

Missouri Baptist Ministers' Conference

ANOTHER one of the interesting and important organizations connected with the General Association is the Missouri Baptist Ministers' Conference. This body is not to be confused with the Ministerial Aid Society as they are separate and distinct bodies and were organized for different purposes. The Missouri Ministers' Conference is the older of the two. It was organized at an early date, and its chief purpose was to provide a place where pastors and other ministers might gather for consultation, for the study of problems peculiar to the ministry.

As was to be expected the theological side of the problems involved received most attention at first and many important and interesting questions involving the statement and interpretation of doctrines were presented to the society in the form of essays and addresses and were discussed and criticised. Among the leaders in this work was Elder A. P. Williams, for such a field was entirely agreeable to his interested and eager mind. Accordingly, we find him discussing such matters as communion, baptisms, regeneration, repentance, and other of the great fundamental doctrines of our faith. It is interesting to note that in this day, the expression used by Jesus to Nicodemus, "You must be born of water and the spirit," attracted a great deal of discussion in an effort to arrive at a proper and acceptable interpretation. Of course, the point in this effort was the fact that this verse was one of the proof texts relied upon by the followers of Alexander Campbell to establish baptismal regeneration.

The meetings of the society were held ordinarily in connection with the General Association and this society has lasted during these years and is still an active and vigorous organization. Its latest meeting was held in connection with the meeting of the General Association at Clinton, in 1933.

At that time, the officers were: E. J. Rogers, president, and C. A. McIntire, secretary.

The practical character of the matters considered is evi-

dent to one that considers the program. Among other matters, the conference was concerned with the establishing of a circulating library for ministers, and plans were considered for doing this useful thing, and accordingly, there is now in use a circulating library in Baptist headquarters at Kansas City. Another matter that engaged the attention of the conference was the matter of the existence in the state of many churches without pastors and many ministers without churches. Two papers were presented on this matter and a joint committee, representing the ministers and laymen, was asked to take up the matter of trying to bring together churches and pastors. Still another matter considered was the question of group insurance for ministers. Two other addresses were heard, one dealing with personal evangelism and modern methods, and the other with Christian Implications of the New Deal.

The practice of this latest meeting when compared with the practices of the earlier meetings indicates how far interest has shifted toward the more practical and material matters that concern the work of ministers, and of course, this is but a reflection of a great change of emphasis that is taking place within the century of the existence of the General Association. The student of our history is struck by this striking change in emphasis. In that early day, ministers and churches were concerned almost entirely with personal salvation. It is clearly evident from reading the reports presented to various bodies that ministers judged their work almost entirely by the number of people won and baptized, and it is surprising to discover that certain great fields of religious effort were almost entirely unknown in the early day and it is on these newer fields that much emphasis is placed at this time.

The typical Baptist Church of one hundred years ago was a small organization, very simple with few officers of any kind, and with a simple program. It had ordinarily a pastor and a deacon and it undertook to preach the gospel on one day in the month for two hours on that day, and usually it conducted a business meeting on a Saturday afternoon before its day of preaching. If it was a forward looking church, it joined with others in its vicinity in an association which met once a year and possibly undertook to help the spread of the gospel in its territory by contributing to the mission funds of the association. Possibly, it had a small Sunday School for children and this Sunday School usually

met only during those months of good weather in the summer and fall, being discontinued during the winter. Its meetings usually matched the simplicity of its service. If it did not own a building, it worshipped in the home of some member or in a school house or perhaps rented a vacant store room or similar building. There was no organ or piano, there were no hymn books, and the entire furnishings of the building were crude and simple.

It should be said that there might have existed in this church an organization, usually of women where found at all, interested in foreign missions and gathering small funds for this purpose.

Such a church was in great contrast to many of the Baptist churches of today. It had no great and commodious building, no pipe organ, no educational building. It had no young people's union, no woman's missionary society with its numerous auxiliary organizations, no men's brotherhood, and none of the multitudinous machinery found everywhere in church life today.

Because of these things the typical country church of that day is sometimes held up to scorn and laughter by unthinking people of the present. "What value," they are inclined to ask, "could possibly be in such a simple organization, meeting once or twice during a month and putting its emphasis almost wholly on personal regeneration"; and yet the careful observer is compelled to note that sometimes, often indeed, such a simple, unorganized institution as a Baptist Church possessed and wielded powers that might well be envied by the best organized and equipped institution in the land. Few preachers of today, in spite of training, education, in spite of great commodious and beautiful buildings, in spite of stained glass windows and complete and beautiful pews and great swelling organs, in spite of multitudinous machinery and weekly services and all the adventitious aids of the present, few, I repeat, equal the record of some of the pioneers in a simple day in thinly populated sections. Few of them have baptized 500 converts in a single year as Wilson Thompson; or 400 at a single meeting as did A. P. Williams, in Cooper County, in 1838; or have baptized a total of 3,000 converts as did A. P. Williams, or 5,000 as did Fielding Wilhoite, or 8,000 as did Jeremiah Vardeman. In seeking an explanation for the discrepancy of the machinery involved and the results at-

tained, one is brought to consider the source of power in religious work and apparently the early Missouri churches and the early Missouri preachers had in some way come into contact with sources of power unknown to an equal extent today.

Of course, it will be objected that the church of today, while not putting so much emphasis on personal regeneration does an enormous amount of work for its members in training them in Sunday Schools, in missionary societies, in brotherhoods, and in training unions, which work, in part, at any rate, is a compensation for the failure to win men in large numbers. The claim is made and with some amount of truth that Christians are better trained and are more skilled to carry on the work of the church, and undoubtedly there is truth in this contention but sometimes one is compelled to wonder whether after all a finer and higher type of manhood and womanhood is to be found today than existed in the simple conditions of pioneer life.

APPENDIX

Minutes of the First Meeting of the General Association

Minutes of a General Meeting of Members of the Baptist Denomination in Missouri Held in Callaway County, Missouri, August 29th, and Days Following, 1834: With an Outline of Plan of a Baptist State Convention

Rock-Spring, Ill., Printed by Ashford Smith, 1834

Friday, August 29th

Agreeable to general notice, the subscribers, members of Baptist churches in Missouri, associated themselves together at Providence Meeting-house, Callaway County, to deliberate upon the state of religion within the bounds of the churches to which they belong, and to consult if any special measures are necessary and practicable to promote the preaching of the gospel within the bounds of the state.

Names of Ministers and Members

Ministers: Jeremiah Vardeman, William Hurley, Ebenezer Rodgers, James Suggett, Jabez Ham, J. C. McCutchen, J. B. Longan, W. Maquie, Noah Flood, Kemp Scott, J. W. Maxy, Fielding Wilhoite, William H. Duval, Thomas Fristoe, Robert S. Thomas, G. M. Bower, Anderson Woods, and J. M. Peck from Illinois, who was invited to a seat.

Other Members: William Wright, J. G. Berkley, David Moore, William Armstrong, Stephen Wilhoite, James M. Fulkerson, John Sweatnam, S. Hiter, M. D. Nolin, W. Major, William Dozier, Thomas S. Tuttle, and Jeremiah Vardeman, junior.

Jeremiah Vardeman was chosen moderator, and Robert S. Thomas, secretary.

Resolved, That Ebenezer Rodgers, Kemp Scott, John B. Longan, John M. Peck, and Robert S. Thomas be appointed a committee of arrangement to prepare business for the meeting, and that they be required to draft rules of Decorum for its government.

Adjourned till tomorrow morning at ten o'clock.

Saturday, August 30th

The brethren assembled, and after prayer proceeded to business.

The Committee of Arrangement reported Rules of Decorum for the meeting which were read, and adopted.

The Committee then offered for consideration the following resolutions, upon which some of the brethren addressed the meeting, and each resolution was adopted unanimously.

Resolutions

Resolved, That we consider the preaching of the gospel the great and prominent means which God has appointed for the conversion of sinners, and the upbuilding of his church on earth.

Resolved, That in accordance with the sentiments of our denomination, all preachers of the gospel whom God approves, must give evidence that they are born again by the spirit, called of God to the work, and be set apart by ordination by the authority of the church.

(The above named persons were from the counties of St. Charles, Pike, Ralls, Marion, Monroe, Montgomery, Callaway, Boone, Howard, Chariton, Cooper, and Cole. Eight or ten more brethren had been delegated to attend this meeting from the southern part of the state, but were prevented by sickness and other causes.)

Resolved, That it is the duty of all Christians to promote, as the Lord hath prospered them, the preaching of the gospel to the destitute.

The Committee further reported and recommended that brethren from each part of the state be invited to give information on the following subjects.

1. On the state of religion generally, revivals, and success in preaching the gospel.
2. On the destitute churches, settlements, and fields of labor.
3. What special measures have the Baptists pursued to promote the cause and supply destitute churches and settlements, and what have been the fruits of those measures?

After some progress on the above topics of enquiry, the meeting adjourned till Monday morning at nine o'clock.

Monday, September 1st

After prayer by the moderator, the business of Saturday was resumed and considerable time spent in communications from brethren on the aforesaid topics, and much important information obtained.

The following resolutions were then adopted.

Resolved, That in the opinion of this meeting the call for the preaching of the gospel upon the frontiers, and within the bounds of the Salt River, Salem, Mount Pleasant, and Concord Associations is imperative;—That with the view of cultivating peace, and Christian affection with all the brethren of the Associations to which we belong, we are unwilling to take any decisive course of action to effect the object contemplated by us without giving those brethren and others in Missouri an opportunity to cooperate if they choose;—Therefore, we have appointed the Friday before the first Lord's day in June, 1835, when with leave of Divine Providence, we will assemble at Bonne Femme meeting house, near the Two Mile Prairie, in Boone County, to adopt a Constitution and enter upon such measures, as may then be deemed expedient.

Resolved, That all who may desire it, may be apprised of our ultimate object, the following form be sent forth as an outline of what will be the constitution of this body when adopted, subject to such amendments as brethren from different parts of the state may suggest at the meeting to be held in June.

Plan of a Constitution

Article 1. This Society shall be known by the name of the Baptist Central Convention of Missouri.

Art. 2. The object of this Society shall be to adopt means and execute plans to promote the preaching of the gospel in the destitute churches and settlements, within the bounds of the state.

Art. 3. It shall be composed of those only who are Baptists and in good standing in the churches to which they belong.

Art. 4. The business of this Convention, during its recess, shall be conducted by an Executive Committee, consisting of a Moderator, Recording Secretary, Corresponding Secretary, Treasurer and five other persons to be chosen annually, and continue in office till a new election. The officers shall perform the usual duties of those officers without compensation, and the committee shall fill vacancies that may occur in their own body during the recess of the Convention. Meetings of the Committee shall be held quarterly, and at any time by a call from any three members, who shall notify the rest, if at their usual residences.

Art. 5. This Society shall possess no power or authority over any church or association. It forever disclaims any right or prerogative over doctrinal principles, that every church is sovereign and independent, and capable of managing its own affairs without the interference or assistance of any body of men on earth.

Art. 6. The funds contributed by this Society shall be wholly derived from the voluntary contributions of those who may feel disposed to promote the object of the Society.

Art. 7. The preachers who may be aided by the Society must be men of good standing and tried piety, and belong to some Baptist church within the state.

Art. 8. This Convention shall meet annually on the Friday before the third Saturday in May, at such place as the Society shall designate.

Art. 9. This constitution shall be amended only by a vote of two-thirds of the members present at an annual meeting.

Appointed the following as Correspondents to whom we hope other Baptists will communicate their views.

Robert S. Thomas, Columbia, Boone County; William Wright, Palmyra, Marion County; Jordan O'Brian, Pisgah, Cooper County; Thomas P. Green, Jackson, Cape Girardeau County.

Resolved, That R. S. Thomas superintend the printing and distribution of 2000 copies of these minutes, for which fifteen dollars were raised by the donation of the members of the meeting.

Note

Our brethren who were not present will notice that the constitution has not been adopted, nor the contemplated body yet organized. This has been left for the next meeting to be held at Bonne Femme in June, 1835.

It is hoped that our brethren will give the proposed constitution a fair and candid examination and suggest such alterations as they may deem advisable.

Note: Preaching at the stand was attended by a large concourse of people during the meeting—many were solemnly impressed, and came forward for prayer—and several converts were baptized. It is hoped the good work will continue.

Brethren Vardeman, Longan, Peck, Rodgers, Ham, Wilhoite, and Hurley officiated.

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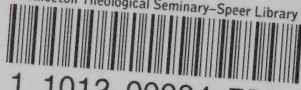
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